*PONTIFICALE ECCLESIÆ S. ANDREÆ.*

THE

# PONTIFICAL OFFICES

USED BY

## DAVID DE BERNHAM,

*BISHOP OF S. ANDREWS,*

WITH AN INTRODUCTION

BY

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## INDICES.

*The three Indexes, &c., supply* a Concordance *to some of the following* Pontificals, &c., *whereof in every case either the whole, or a full collation, is accessible in print, but, for the most part, without an index hitherto.**

| | Mark. | Cir. A.D. | | Mark. | Cir. A.D. |
|---|---|---|---|---|---|
| Egbert's Pontifical, - - | E. | 890–910 | De Bernham's Pontifical, - | B. | 1240 |
| The Durham MS. Ritual, - | D. | 950 | The York Pontifical, - - | H. | 1250 |
| Æthelwold's Benedictional, - | Æ. | 965 | The Bangor Pontifical, - - | A. | 1284 |
| Robert's Benedictional, - | R. | 970 | Lacy's Pontifical, - - - | L. | 1420 |
| The Leofric Missal, - - | F. | 920–1070 | The Sarum Manual, - - | M*. | 1506 |
| 'Liber sancti Cuthberti,' - - | Δ, C. | 1090–1110 | The York Manual, - - | M. | 1509 |



* Mr. Warren's *Leofric* is well supplied, and Mr. Greenwell's *Egbert* and Dr. Henderson's *Manuals* have a general index.

# INTRODUCTION.

WHEN Mr. Greenwell edited the Pontifical and Benedictional of Egbert, Archbishop of York (circa A.D. 750), from an early 10th century MS., in the then "Imperial" Library of Paris (No. 138, *fonds du Supplement, Latin)*, as the twenty-seventh volume of the Surtees Society's publications in 1853, he gave a list of eighteen Pontificals "of the Anglo-Saxon Church" as all that were known to him at that time. Some out of that number were merely reported to have been seen at the interval of several generations back, and it is not known that any further traces of them have been discovered since that date. At the same time, he asked for further information on behalf of the Surtees Society.

About twenty years later, Dr. W. G. Henderson edited the 13th century Pontifical, which afterwards belonged to Archbishop Bainbridge, of York (A.D. 1508–14), as the sixty-first volume of the same series. He omitted several of the MSS. which had been included in Mr. Greenwell's list,* and he reported eight or nine Pontificals in writing or in substance earlier than the Norman Conquest.

But, as Dr. Henderson carried his list of "Pontificals of English and Scotch Use" as late as to the commencement of the 16th century, he included as many as thirty-six volumes,—of which one at least (No. XXXVI., p. xliv.) contains, under one cover, portions of more than one Pontifical.

* The Benedictional of Ethelwold, the Red Book of Darbye, and six others. To Dr. Henderson's list may be added a 12th century Pontifical, at Sidney Sussex College, Cambridge. It is entitled, *Liber Sci. Cuthberti*. In its contents (of which we give a full collation in Appendix II.), it agrees very nearly with Henderson's No. VII.

The PONTIFICAL OF DAVID DE BERNHAM, now presented to the reader, was thus described by Dr. Henderson in 1875 (as No. XXI. in his list, which was printed at Burntisland; pp. xxxiv. xxxv.):—

"It is described in the printed Catalogue [of the Paris Library] merely as 'Pontificale Anglicanum,' and its identification is due to the sagacity of M. Delisle, now the Administrateur General of that noble Library, who observed at the beginning a list of churches consecrated or reconciled by the Scottish primate.* It is a small quarto, well and correctly written, and with musical notation.

"The Offices contained are those for the Consecration of a Church, Altar, and Cemetery, Crucifix, for the Reconciliation of a Church. They are very similar to the corresponding Forms in the six MSS. last described—[*viz.*, 12th century Pontificals belonging to Bishops of Ely (two), Hereford, Canterbury, Exeter, and Glasgow, respectively. The five first of these are said by Dr. Henderson to 'represent the arrangement of Bishop Osmund.']

"Among the Saints invoked in the Litanies are Alban, Edmund, Kentegern, Cuthbert, Dunstan, and Patrick.

"This Pontifical will shortly be published by the Rev. G. H. FORBES, of Burntisland."

Mr. Forbes had prepared six sheets of the Text of our Pontifical for the Press, but he does not appear to have left any Notes or collections for introductory or explanatory matter.

It is to be regretted that he did not live to do for the S. Andrew's Pontifical what was done by his brother, the Bishop of Brechin, for the "Missale de Arbuthnott," and by other scholars for the "Book of Deer" and the "Breviarium Aberdonense." It is fortunate that for the subject in hand we can direct the student to such work of careful and expert

* The Bishops of S. Andrews held a priority in the Church of Scotland. The See was not raised to Archiepiscopal rank till A.D. 1472.

writers on Service Books as the volume by Dr. Henderson, to which reference has just been made, and the remarks on the Pontifical which are contained in Mr. Maskell's "Dissertation on Service Books," prefixed to *Monumenta Ritualia,* (ed. 1) 1846, vol. I., pp. cxiii.-cxxvi.; vol. III., pp. 368, 369; (ed. 2) 1882, vol. I., pp. cxxix-cxlv.

As I happened to be staying in Paris in the Winter of 1882-3, I inspected the original MS. in the *Bibliothèque Nationale,* at the suggestion of Mr. Forbes's Literary Executor, the Rev. Walter Bell, Honorary Canon of the Cathedral of The Isles, Cumbrae.

I am happy to be able to present the reader with an interesting Note, which was kindly written for me by Mons. Leopold Delisle, Directeur de la Bibl. Nat., Paris, who has recently done so much for Bibliography in his splendid volumes of *Le Cabinet des MSS. de la Bibliothèque Nationale,* and has written a learned treatise on the evidence of Liturgical monuments as to remembrance of the Departed, and has quite recently drawn attention to one of the most interesting relics of the antient English Liturgy—the Winton Missal (A.D. 1120) at Havre.

M. Delisle's Note is as follows:—

"Le Pontifical MS., No. 1218, fut acquis par la Bibliothèque, en Novembre 1740, avec les manuscrits du marechal de Noailles.

"Ce pontifical se conservait en 1712 dans la bibliothèque du séminaire de Chalons-sur-Marne, où il fut vu par dom Martene et dom Durand. *Voyage littéraire de deux religieux bénédictins,* I. II. 91.

"La tranche fleurdelisée du volume permet de supposer qu' à une époque ancienne, peut-être, le XVe siècle, ce pontifical se trouvait dans une Chapelle du roi de France."

The MS. (Bibl. Nat., Paris, fonds Latin, 1218) contains 142 folios, vellum, each measuring 6¼ inches in width by 9¼ inches in height. There are on each page thirteen lines, in a clear 13th century hand. *

The Rubric "*Hæc sunt quæ ad Dedicationem,*" &c., commences on the top of fol. 4. Fol. 1 is blank, saving for the Library number "1218,"

* While this Introduction was in the Press, Mons. H. Omont has kindly revised the List of Churches dedicated, and the concluding pages of the Pontifical, with the Paris MS. The word 'altare" in the *Præfatio,* p. 33a, is an interlineation in an old hand. The words "in tuo" in the first Collect, on p. 46, were repeated by mistake, and afterwards struck out by a red line.

and the 17th century Note, "*patet ex inserta SS. Litania esse Anglicanum. Scriptum Ano. circiter* [blank]."

Fols. 2 and 3 contain an interesting record of many Churches and Chapels for which the volume was used, by two Bishops of S. Andrews, in the years 1240–1249 and 1276 respectively.

Folio 3 *verso* contains a short *Table of Contents* in red letters.

The initials on this page have never been supplied by the illuminator or corrector, although throughout the body of the volume they have been duly inserted. The Table was, of course, written after the Pontifical itself.

We print this Table in its proper place at the commencement of the Pontifical.

As a Parish Priest may use the fly-leaf of his Prayer Book to enter temporarily the register of children privately baptized by him in houses; or as I have seen names of parishioners written in the waste leaf of a Sarum Breviary, presumably in order that they might be remembered at the Altar; so, it was natural enough to use the fly-leaves of the Office Book itself for registering the Consecration or Reconciliation of Churches.

I should infer from the handwriting that the entries were not made singly, but in batches of several at a time.

A paragraph mark is put in the margin in the places which we have shown in the printed copy, and a numeral ".C." shows that the entries were counted up. The hand in which this list is written is minute and not very clear. It is similar in character to that which I have observed in some of the early Diocesan and Capitular Registers of Lincoln Diocese. After the hundredth entry a fresh hand commences. The two entries relating to the Episcopate of William Wishart are in rather larger and coarser writing.

It is rather surprising that so many as 140 Churches should have been Dedicated by one Bishop in the space of about ten years; and at once I was inclined to suppose that there must have been some special order drawing attention to the neglect of the ceremony in the previous generation.

The following suggestion (which is due to Canon Bell) appears to

supply a satisfactory solution of the difficulty, and to add to the probability of my conjecture:—

In the year 1239, Cardinal Otho held a Legatine Council in Edinburgh.* Unfortunately, the records of this Synod are lost; but it seems highly probable that the Cardinal should have issued among others a Constitution, relating to the neglect of Consecration of Churches. We know that this was a subject which had been in Otho's mind, † and that only a year or two before he had promulgated an order dealing with that subject, at the head of his *Constitutions for England* in 1237.

In that document ‡ the Cardinal complained that he had found many Churches and some Cathedrals not Consecrated with Holy Oil, and he ordered them to be Consecrated within two years.

It is certainly remarkable, and in any case it was creditable to

* Chalmers's *Caledonia*, I., p. 684. Grub's *Eccl. Hist.*, I., p. 313.

† "The second Constitution of Otho, made in the year 1236, is De consecratione et reformatione status ecclesiæ."—Maskell, *Mon. Rit.*, I., p. cccxxviii. Even as late as 1377 the Archbishop of York complained that Welsh Churches were standing unconsecrated.

‡ Johnson's *English Canons* (Anglo-Catholic Library), Part II., p. 151. The following extract from Johnson will give an idea of the nature of the document:—

"1. The dedication of royal temples is known to have taken its beginning from the Old Testament; and was observed by the holy fathers in the New Testament, under which it ought to be done with the greater care and dignity, because under the former, sacrifices of dead animals only were offered; but under the latter, the heavenly, lively and true Sacrifice, that is Christ, the only-begotten Son of God, is offered on the altar for us by the hands of the priest; therefore the holy fathers providently have ordained that so sublime an office should not be celebrated in any place but what is dedicated, except in case of necessity. Now because we have ourselves seen and heard by many that so wholesome a mystery is despised, at least neglected by some, (for we have found many churches and some cathedrals not consecrated with holy oil, though built of old,) we therefore being desirous to obviate so great a neglect, do ordain and give in charge that all cathedral, conventual, and parochial churches, which are ready built, and their walls perfected be consecrated by the diocesan bishops to whom they belong, or others authorized by them within two years: and let it be so done within a like time in all churches hereafter to be built: and lest so wholesome a statute grow into contempt, if such like places be not dedicated within two years from the time of their being finished, we decree them to remain interdicted from the solemnization of masses, until they be consecrated, unless they be excused for some reasonable cause. Further by the present statute we strictly forbid abbots and rectors of churches to pull down ancient consecrated churches, without the consent and licence of the bishop of the diocese, under pretence of raising a more ample and fair fabric. Let the diocesan consider whether it be more expedient to grant or deny a licence: if he grant it, let him take care that the work be finished as soon as may be: which we ordain also in relation to such as are already begun. We think not fit to ordain any thing concerning little chapels, leaving the time and manner of their consecrations to the canonical definitions."

Bishop De Bernham, that, in two particular years, not long after his accession to the Episcopal throne, he should have Consecrated no less than eighty-nine Churches or Chapels, besides Reconciling the Church of Holy Trinity, Berwick, "*post effusionem sanguinis*," as the result of a deadly quarrel there between two Scolocs, Scologs, or *clerici scholares*. *

The only reference to Bishop David De Bernham which I have been able to see in the *Regesta Pontificum*, is the following, which relates to his nomination:—

"Oct. 1, 1239. Glasguensi, Cathanensi et Brechinensi, Episcopis Mandat Gregorius IX., ut si electionem m[ri]. David de Bernham subdiaconi camerarii regis Scotiæ in epm. S. Andreæ de Scotia canonice celebratam invenerint, eam confirment ac faciant eidem electo munus Consecrationis impendi." †

Keith is singular in asserting that the Bishop of Dumblane (not Brechin) was among the Consecrators.

The Bull for De Bernham's Consecration is as follows:—

"Iudicibus, ut de causa electi ecclesiae S. Andreae de Scotia inquirant et referant. Reg. An. XIII. ep. 133.

Gregorius episcopus etc. Venerabilibus fratribus . . . Glasguensi, . . . Cathanensi et . . . Brechinensi Epis, salutem etc. Postulatione facta pridem de venerabili fratri nostro Dunkeldensi Epo. in vacante ecclesia Sancti Andree de Scotia, que ad nos nullo medio pertinet, non admissa, et dilectis filiis . . . Priori et Conventui eiusdem ecclesie a nobis iterum eligendi potestate concessa, ipsi, prius a Carissimo in Christo filio nostro . . . Illustri Rege Scotie iuxta morem petita et obtenta eligendi licentia, vocatis omnibus, qui debebant et poterant evocari, prefixa electioni die,

* See *Stat. Eccl. Scot.*, II., p. 280, on this case, and similar instances. The form used by Bishop Hacket at the Reconciliation of Lichfield Cathedral in 1669 is given in *Hierurgia Anglicana*, pp. 118–122.

† *Regesta Pontificum*, ed. Potthast, No. 10794. Theiner, *Mon. Hibern.* 39, No. 100.

convenientes in unum vota sua in dictum Priorem et quatuor alios ex eisdem Canonicis contulerunt, qui pari voto et unanimi voluntate dilectum filium Magistrum David de Bernham subdiaconum, Camerarium Regis eiusdem, virum utique genere nobilem, ornatum moribus et scientia, ac in spiritualibus et temporalibus circumspectum, in suum Episcopum elegerunt. Nos quidem electionem ipsam, cui dictus Rex assensum suum prebuisse dicitur, examinari sicut convenit facientes, quia per Magistrum Riccardum Vairement canonicum secularem et procuratorem eiusdem ecclesie, uno canonicorum sublato de medio, et altero gravi infirmitate detento, qui propter hoc cum ipso Ric. ad presentiam nostram destinati fuerant, de premissis fieri non potuit plena fides, fraternitati vestre per apostolica scripta mandamus, quatenus inquisita de modo electionis, studiis[que] eligentium, et electi meritis diligentius veritate, si electionem ipsam inveneritis de persona idonea canonice celebratam, ipsam auctoritate apostolica confirmantes, faciatis eidem electo obedientiam et reverentiam debitam exhiberi, ac munus consecrationis impendi, recepturi ab eo prius pro nobis et ecclesia Romana fidelitatis solite iuramentum iuxta formam, quam vobis sub bulla nostra mittimus interclusam. Forma autem iuramenti, quod ipse prestabit, de verbo ad verbum nobis per eiusdem patentes litteras suo sigillo signatas per proprium nuncium quantocius destinetis. Alioquin eadem electione rite cassata, faciatis ipsi ecclesie de persona idonea per electionem canonicam provideri. Contradictores etc. Quod si non omnes etc. Datum Anagnie Kalendis Octobris, Pontificatus nostri anno tertiodecimo."—Theiner, *Vetera Mon., Hib. et Scot.*, p. 39.

Tanner gives the following memorandum:—

"David, Episcopus S. Andreæ, interfuit concilio Lugdunensi sub Innocentio IV. celebrato.* Scripsit *De concilii Lugdunensi autoritate* librum unicum."

* The *Chronica de Mailros* tells us that the Bishops of S. Andrews and Glasgow were intercepted by the Emperor of Germany, in 1245, and liberated only on condition of their returning home. This, however, did not prevent the Emperor's deposition by the Council.

He performed the ceremony of anointing Alexander III., at his Coronation, July 13th (*not* '3rd,' as Lyon), 1249. *

However, the date which Tanner copied from Dempster (IV. 412) "*claruit anno* MCCLXXXI.," is an incorrect one, arising apparently from the likeness between an Arabic 5 and 8. It appears that David de Bernham "past aff this warld til his lang hame" in the year 1253. He died April 26th, and was buried at Kelso. †

Mr Lyon, in his *History of S. Andrews* (1843), chap. VI., gives 1238 as the date of David's Accession; but Dr. Grub (*Hist. Scot.*, I., p. 316) with greater accuracy accepts the date of his Consecration as on Jan. 22nd, 1239-40; while Wyntown thus describes his Election, which took place in the preceding June :—

"And efftyre that this Willame ‡ wes dede
Thare postulyd was intil his sted
Off Dunkeldyn the Byschape
Joffray. Bot till hym the Pape
Be na way grawnt wald hys gud will;
Bot leve the chanownys he gave till
Agayne to mak electyown,
And for to ches a gud persown.
Than chesyd thai Dawy off Barname,
Ane honest clerk and off gud fame,
Chwmyrlane that tyme off Scotland;
That to the Pape wes welle lykand.
And in Scotland by byschapys thre
Confermyd and sacryde bathe wes he,
Off Glasgw, Brechyn, and Catenes;
This Dawy by theme mad byschape wes." §

* Fordun, *Scotichron.* I. p. 293, II. p. 437, ed. 1872.

† Mr. Lyon says incorrectly (as it seems) that he died in England. The marriage of Alexander III. with Margaret, daughter of our Henry III., at which solemnity David de Bernham is said to have taken part, took place at York in 1251, a year or two before the Bishop's death.

Bishop Keith says that De Bernham "died Kal. 6to Maii, not at Northampton, but at Narthanshire or Narthashire, now Newthorn," [rather Nenthorn, four miles from Kelso,] "in vic. de Berwick, and was buried in Kelso."—Keith, *Cat. Scott. Bishops*, ed. Russell, 1824, p. 17 *n.*

‡ W. Malvoisine.

§ *Orygynale Cronykil of Scotland*, by Androw de Wyntoun, Augustinian Canon of S. Andrews, A.D. 1390-1410, II., p. 244, ed. Skene, 1872.

The MS. contains no register of Consecration for the Episcopate of Abel and Gameline. The former was only ten months and two days occupant of the See "that he purchased of the Pope," *à propos* whereof Wyntown wrote:—

> "That wes to lang, as he hym bare
> Till all, that subditys till hym ware." *

Bishop Gameline (A.D. 1255–1271) and his See were subject to persecution and plunder on the part of the State. King Henry III. took part with his son-in-law the King of Scotland, though he had a special injunction from the Pope to restrain him from his sacrilegious acts.

It appears that Bishop Gameline did not neglect Consecrating Churches. At least, his death occurred (at Inchmurtach) from paralysis immediately after his return from the Dedication of a Church at Peebles.

William Wishart (to whose Episcopate belong the two entries on p. xix., bearing date the year 1276) had been Archdeacon of S. Andrews, Bishop-elect of Glasgow, and Chancellor of the Kingdom of Scotland.

He owed his Confirmation as Bishop of S. Andrews to the favour of Edward I. and his interest with Pope Gregory X., who was at first displeased with Wishart, because he had not come to sue at Rome in person. He held the bishopric in the years 1271–1279, but he could not secure his Consecration until nearly two years after his election. In 1274 he attended the Council of Lyons. He built a great part of his Cathedral, constructing the nave at his own expense. He died at Marbottle, in Teviotdale, and was buried near the High Altar in his Cathedral.

His last public act was to sit at Berwick, in 1278, on a Commission which met (unsuccessfully) with a view to settling the Marches between England and Scotland. It will be remembered that we have an instance of bloodshed there in De Bernham's register.

* *Ib.* II., p 255.

## LIST OF CHURCHES.

With Mr. Gammack's help we have been able to trace the titles or Dedications of seventy Churches, or exactly half the entire number on De Bernham's list, and also the two in the Wishart memoranda.

It is remarkable that not even one of those which have been identified was dedicated on the festival of the Saint whose name is commemorated in its title. The most that we can say is that, in three or four instances, the Dedication was performed on a day which occurred very shortly before the Feast of the Title.

That the two coincided in no one of the instances before us is the more remarkable, when we observe that, in some of the entries marked with an asterisk, as attested by the *Regist. Prior. S. Andreæ* (p. 348), a Western Dedication is coupled with what we may suppose to have been the old Keltic traditional name of the Church.

It seems not unreasonable to suppose that, in such a case as that of S. Laurence and S. Coman, Rossieclerach, the former title, that of the Saint of Catholic fame, was given for the first time on the occasion of the Dedication by Bishop de Bernham, and that the name of the local Saint was retained out of respect to the conservative feeling of the place.

Some instances of similar combinations, in the case of Cornish Churches, are given by Mr. W. C. Borlase in his *Age of the Saints* (1878) pp. 68, 84.

*Hec sunt ecclesie quas dedicavit epc̄. Dauid.* *

[A.D. 1240.]

¶ Eccliā de Lessewade [a] dedicata fuit anno gracie M°. cc°. xl°, ij°. Non. Maij.

Ecc̄a. fratrum predicatorum de pert, [b] eodem anno, iij. id. Maij.

Eccl. sc̄i. Nicholai de Berewych̄, [c] eodem anno, viij. id. Julij.

* David de Bernham (see above, p. vi.).
[At the top of fol. 2 is a little sketch of a mitred head.]

[a] Lasswade, near Edinburgh. S. Edwin, K.

[b] Preaching Friars, Perth.

[c] S. Nicholas, Berwick. S. Nicholas, Bp.

[A.D 1241.]

Eccl. de Kirketuñ. Anno etc. xlj°, xvij. Kal. Septemb.

Eccl. de Mertuñ[e] juxta dribgh.

Eccl. de Yestrith.[f]

Eccl. de Lintuñ.[g]

Eccl. de Fertheuiet.[h]

Eccl. de Kinettles.[i] Anno eodem, iij. id. Novembr.

Eccl. de Calledouere Coñ.[k] Anno eodem ij. id. Martij.

Eccl. sc̄i. Cuthberti de edeneburgh. sub castro.[l] Anno eodem, xvij. Kal. April.

Eccl. de Childenechirch.[m] Anno eodem x. Kal. April.

[d] Kirkton, now S. Ninians, Stirlingshire. S. Ninian.

[e] Mertoun, Berwickshire.

[f] Yester, in Gifford, Haddingtonshire. S. Cuthbert, Bp.

[g] Linton, Haddingtonsh. S. Baldred.

[h] Forteviot, Perthshire.

[i] Kinnettles, Forfarshire.

[k] Mid-Calder, Midlothian. S. Cuthbert, Bp.

[l] S. Cuthbert's, Edinburgh, under the Castle. S. Cuthbert.

[m] Channelkirk, Berwickshire. Holy Innocents.

[A.D. 1242.]

Eccl. de Gorduñ.[n] Anno etc. xlij° v. Kal. April.

Eccl. de Stichill.[o] Anno eodem, iij° Kal. April.

Capella domini W. fil. coñ. apud Foggho.[p] Anno eodem, iiij° non. April.

Eccl. de Grenlawe.[q] Anno eodem, ij. non. April.

Eccl. de Langetuñ,[r] eodem anno, viij° id. April.

Eccl. de Poulwurth,[s] eodem anno, vij. id. April.

Eccl. de Cherneside,[t] eodem anno, iiij. id. April.

[n] Gordon, Berwickshire. S. Michael.

[o] Stitchel, Roxburghsh. S. Nicholas.

[p] Fogo, Berwickshire.

[q] Greenlaw, Berwickshire.

[r] Langton, Berwickshire.

[s] Polwarth, Berwickshire. S. Kentigern, Bp.

[t] Chirnside, Berwickshire.

Eccl. sc̃e. Trinitatis [u] de Berewych̃ reconciliata post effusionem sanguinis, in eodem anno xvij. Kal. Maij.

[u] Holy Trinity, Berwick. Holy Trin. The words '*de Berewych*' are an interlineation.

Eccl. de Baruwe, [x] eodem anno, viij. Kal. Maij.

[x] Baro (in Garvald), Haddingtonshire

Eccl. de Penkathland, [y] eodem anno, Kal. Maij.

[y] Pencaitland, Haddingtonshire.

Eccl. de Kokepen, [z] eodem anno, iiij. Non. Maij.

[z] Cockpen, Midlothian.

Eccl. de Linlethcu, [a] anno eodem xj. Kal. Junij.

[a] * Linlithgow. S. Michael, Arch.

Eccl. de Culas prope Pert, [b] anno eodem pridie Non Junij.

[b] Collace, Perthshire. S. Ucan.

Eccl. que vocatur Varia capella, [c] eodem anno pridie Id. Junij.

[c] Falkirk, Stirlingshire.

Eccl. de Strachyn, [d] eodem anno xvj. Kal. Julij.

[d] Strachan, Kincardine. B.V.M.

Eccl. de Nig [e] ultra lemoneth̃, anno eodem tercio Kal. Augusti.

[e] Nigg, Kincardine (beyond the Mounth). S. Fotinus, Bp.

Eccl. de Aberbuthenoth, [f] anno eodem.

[f] Arbuthnott, Kincardine. S. Ternan, Bp.

Eccl. de Kineff, [g] eodem anno Non. Augusti.

[g] Kinneff, Kincardine. S. Arnold.

Eccl. de Egglesgercl̃, [h] eodem anno vij. id. Augusti.

[h] * S. Cyrus (or Ecclesgreig), Kincardine. S. Cyricus.

Eccl. de Aberluthenoth, [i] eodem anno, v. idus Augusti.

[i] Marykirk, Kincardine. B.V.M.

Eccl. de Tanetheys, [k] eodem anno, iij. idus Augusti.

[k] Tannadyce, Forfarshire. S. Arnold, Bp.

* The nine dedications marked with an asterisk are given in *Regist. Prior. S. Andreæ*, p. 348.

[Fol. 2, Verso. *Here the Register runs in double columns.*]

¶ Eccl. de Inuerculethere, [l] eodem anno, xvj. Kal. Septembr.

Eccl. sc̃i. Vigiani de Aberbrotħ, [m] eodem anno, xiiij. Kal. Septembr.

Eccl. de Aberlimenacħ, [n] eodem anno, xij. Kal. Septembr.

Eccl. de Forfare, [o] eodem anno, x. Kal. Septembr.

Eccl de Glamnes, [p] eodem anno, viij. Kal. Septembr.

Eccl. de Erolyn, [q] eodem anno, vj Kal. Septembr.

Eccl. de Newetyl, [r] eodem anno, iiij^to Kal. Septembr.

Eccl. de Fugeles, [s] ij. Kal. Septembr. et eodem anno.

¶ Eccl. de Pertħ, [t] eodem anno, Non Septembr.

Eccl. de ebedyn, [u] eodem anno, Non. Septembr.

Eccl. de Flisc̃h, [x] eodem anno, vij. Id. Sept.

¶ Eccl. de Wymetħ, [y] iiij. Non. Octobris, et eodem anno.

Eccl. de Seethuñ, [z] eodem anno, ij. Non. Octobris.

Eccl. de Golyn, [a] eodem anno, viij. Id. Oct.

Eccl. monialium conuentual. de Northbewycħ, [b] eodem anno, vj. Id. Octobris.

[l] Inverkeilor, Forfarsh. S. Macconoc.

[m] S. Vigian's, near Arbroath, Forfarshire. S. Vigean, the Irish S. Fechin, Ab.

[n] Aberlemno, Forfarshire.

[o] Forfar. S. James, Ap.

[p] Glamis, Forfarshire. S. Fergus, Bp.

[q] Airlie, Forfarshire. S. Medan, Ab.

[r] Newtyle, Forfarshire.

[s] * Fowlis Easter (with Lundie) Perthshire. S. Mernan, Ab.

[t] Perth. S. John Baptist.

[u] Abdie, Fifeshire.

[x] Flisk, Fifeshire. S. Macgridan (? S. Adrian).

[y] Wymeth, or Woolmet (now in Newton), Midlothian.

[z] Seaton, Haddingtonshire.

[a] Gulane, Haddingtonshire. S. Andrew.

[b] North Berwick. Nuns of North Berwick. Monastery of S. Mary

* *Regist. Prior. S. Andreæ*, p. 348.

Eccl. de Inuerwych̃, [c] eodem anno, xvj. Kal. Novembr.

[c] Innerwick, Haddingtonshire. S. Michael, Arch.

Eccl. de Aldhamstoch̃, [d] eodem anno, xiiij. Kal. Novembr.

[d] Oldhamstocks, Haddingtonshire.

Eccl. de Leiardewde, [e] eodem anno, iij. Kal. Novembr.

[e] Legerwood, Berwickshire.

¶ Eccl. de Wedal, [f] eodem anno, iij. Non. Novembr.

[f] Stow (formerly Wedale), Midlothian. B. V. Mary.

Eccl. de Erselduñ, [g] eodem anno, xiij. Kal. April.

[g] Earlston, Berwickshire.

[A.D. 1243.]

¶ Eccl. de Kalcho, [h] anno etc. xliij°, vj. Kal. April.

[h] Kelso, Roxb. B.V.M. and S. John.

Eccl. de Fogeho, [i] eodem anno, iiij° Kal. April.

[i] Fogo, Berwickshire.

Eccl. de Leinhal̃, [k] eodem anno, ij° Kal. April.

[k] Lennel, now Coldstream, Berwickshire.

Eccl. de Hiltuñ, [l] eodem anno, iiij. Nonas Aprilis.

[l] Hilton in Whitsome, Berwickshire.

Eccl. de Woruerdeñ, [m] eodem anno, ij° Non. Aprilis.

[m] Horndean (in Ladykirk), Berwickshire.

Eccl. de Hotuñ, [n] eodem anno, viij. Idus Aprilis.

[n] Hutton, Berwickshire.

Eccl. de Aldhã, [o] ix. Kal. Maij, eodem anno.

[o] Aldham, Haddingtonshire. S. Baldred.

Eccl. de Smalhã, [p] iij. Kal. Maij, eodem anno.

[p] Smallholm, Roxburghshire; Pope Alexander IV. gave permission to Bishop Gameline to hold the revenues of Smallham Rectory.

Eccl. de Kerintuñ, [q] eodem anno, vj. Non. Maij.

[q] Carrington, Midlothian.

Eccl. de Rathewe, [r] eodem anno, iij. Non. Maij.

[r] Ratho, Midlothian. B. V. Mary.

Eccl. de Karreden, [s] eodem anno, Non. Maij.

[s] Carriden, Linlithgowshire.

Eccl. de Erth̄,[t] vj. Id. Maij, eodem anno.

Eccl. de magna Kingorn,[u] eodem anno, xvj. Kal. Junij.

Eccl. de parua Kingorn,[x] xiiij. Kal. Junij. eodem anno

Eccl. de Kinglassyn,[y] eodem anno, vj. Kal. Junij.

Eccl. de Sconyn,[z] eodem anno, iij. Kal. Junij.

Eccl. parrochialis sc̄i. Andree,[a] eodem anno, xv. Kal. Julij.

Eccl. de Kellyn,[b] eodem anno, xiij. Kal. Julij.

Eccl. de Karal,[c] xj. Kal. Julij. eodem anno.

Eccl. de Kilretheny,[d] eodem anno, vj. Kal. Julij.

Eccl. de Eynstrother,[e] eodem anno, iiij. Kal. Julij.

Eccl. de Kilcunewath̄,[f] eodem anno, iiij. Id. Julij.

Eccl. de Nithbren,[g] eodem anno, idus Julij.

Eccl. de largath̄,[h] eodem anno, xvj. Kal. Augusti.

Eccl. de Markinḡ,[i] eodem anno, xiiij. Kal. Augusti.

Eccl. de porthmooch̄,[k] eodem anno, x. Kal. Augusti.

[t] Airth, Stirlingshire.

[u] Kinghorn, Fifeshire.

[x] Kirkton, Burntisland, Fifeshire. S. Serf.

[y] Kinglassie, Fifeshire. S. Glascianus.

[z] * Scoonie, Fifeshire. S. Memma, V.

[a] * S. Andrews, Fifeshire. Holy Trinity.

[b] Kelly, in Carnbee, Fifeshire.

[c] Crail, Fifeshire. S. Maelrubha.

[d] Kilrenny, Fifesh. S. Ethernanus.

[e] Anstruther, Fifeshire. S. Adrian.

[f] Kilconquhar, Fifeshire. S. Monan.

[g] Newburn, Fifeshire.

[h] Largo, Fifeshire.

[i] * Markinch, Fifeshire. S. John Baptist and S. Modrust.

[k] * Portmoak, Kinross-sh. S. Stephen and S. Moan.

[Fol. 2 b. col. 2.]

¶ Eccl. de Kilgoueryn,[l] eodem anno, vij. Kal. Augusti.

[l] Kilgowrie; Kilgorn, now Falkland, Fifeshire.

* *Regist. Prior. S. Andreæ*, p. 348.

Eccl. de losserech̃, [m] eodem anno, v. Kal. Augusti.

Eccl. de callesyn, [n] eodem anno, iij. Kal. Augusti.

Eccl. de deruesyn, [o] eodem anno, iiij. Non. Augusti.

Eccl. de Cuilte, [p] eodem anno, vj. Id. Augusti.

Eccl. de Erol, [q] eodem anno, v. idus Augusti.

Eccl. de Inchethor, [r] eodem anno, iij. id. Augusti.

Eccl. de Rossinclerach̃, [s] eodem anno, Id. Augusti.

¶ Eccl. de Barri, [t] eodem anno, xv. Kal. Septembr.

Eccl. de Inchebrioch̃, [u] eodem anno, x. Kal. Septembr.

Eccl. de login cuthel, [x] eodem anno, viij. Kal. Septembr.

Eccl. de Aldebarr̃, [y] eodem anno, vj. Kal. Septembr.

Eccl. de Rustinoth, [z] eodem anno, iij. Kal. Septembr.

¶ Eccl. de Edvin, [a] eodem anno, Kal. Septembris.

Eccl. de Mathynlur, [b] eodem anno, iij. Non. Septembris.

Eccl. de Inverarethin, [c] eodem anno, viij. Id. Septembr.

Eccl. de Baneuyn, [d] v. Id. Septembr. eodem anno.

[m] * Lathrisk, Fifeshire. S. John Evan. and S. Athernisc.

[n] Collessie, Fifeshire.

[o] Dairsie, Fifeshire. B. V. Mary.

[p] Cults, Fifeshire.

[q] Errol, Perthshire.

[r] Inchture, Perthshire.

[s] * Rossieclerach; Rossie (now in Inchture, Perthshire. S. Laurence, M., and S. Coman, C.

[t] Barry, Forfarshire.

[u] Craig, Forfarshire. S. Braoch.

[x] Logie, Forfarshire. S. Martin.

[y] Aldbar, Forfarshire.

[z] Restennet, Forfarshire. S. Peter.

[a] * Idvies; Evies, now Kirkden, Forfarshire. S. Ruffus.

[b] Meithie-lour, Forfarshire.

[c] Inverarity, Forfarsh. S. Monan.

[d] Benvie, Forfarshire.

* *Regist. Prior. S. Andreæ*, p. 348.

Eccl. de Logyndūd,[e] eodem anno, iij. Id. Septembr. — [e] Lochee, Forfarshire.

Eccl. de Blare,[f] eodem anno, Id. Septembr. — [f] Blairgowrie, Perthshire.

Eccl. de Vrchardereth̄,[g] eodem anno, v. Kal. Octobr. — [g] Auchterderran, Fifeshire.

·C· Eccl. de Leuingest,[h] eodem anno, ij. Kal. Octobris. — [h] Livingstone, Linlithgowshire.

*[The "C" in the left-hand margin above marks the 100th entry in the List. What follows is in a different hand.]*

¶ Eccl. sc̄i. Egidii de edenbḡh,[i] eodem anno, ij. Non. Octobr. — [i] S. Giles, Edinburgh. S. Giles.

Eccl. de Ellum,[k] eodem anno, v. idus Martij. — [k] Ellam, in Longformacus, Berwicksh.

[A.D. 1244.]

¶ Eccl. de Elftanefford,[l] ann̄. &c. xliiij^to^ vij. id. April. — [l] Athelstaneford, Haddingtonshire.

Eccl. de Trauernent,[m] eodem anno, iij. Idus April. — [m] Tranent, Haddingtonshire.

Eccl. de cranestun̄,[n] eodem anno, xv. Kal. Maij. — [n] Cranston, Midlothian.

Eccl. de Saultune,[o] eodem anno, xj. Kal. Maij. — [o] Salton, Haddingtonshire.

Eccl. fratrum minorum de Berewich̄,[p] eodem anno, pridie Non. Maij. — [p] Church of the Minorites of Berwick.

Eccl. de Inuerkethyn,[q] eodem anno, vij. Kal. Sept. — [q] Inverkeithing, Fifeshire.

Eccl. de Locres,[r] eodem anno, ij. Non. Sept. — [r] Leuchars, Fifeshire. S. Athernisc.

Eccl. de Kenebach̄,[s] eodem anno, viij. Id. Septembr. — [s] Kemback, Fifeshire.

Eccl. de Listun̄,[t] eodem anno, iij. Idus Septembr. — [t] Liston, Fifeshire.

Eccl. de Eglemanechy̆, [u] eodem anno, Id. Septembr.

Eccl. de Boltuñ, [x] eodem anno, xiiij. Kal. Octobr.

Eccl. hospital de fonte scot, [y] eodem anno, vj. Non. Octobr.

Eccl. de Fordune, [z] eodem anno, xvj. Kal. Novembr.

Eccl. de Cuneuetħ, [a] eodem anno, xiiij. Kal. Novembr.

Eccl. de Heriet, [b] eodem anno, ij. Non. Martij.

Eccl. de Morham, [c] eodem anno, vij. Id. Martij.

Eccl. de Kirkaldin, [d] eodem anno, xij. Kal. Aprilis.

[u] Eglismonichty (in Monifieth), Forfarshire. B. V. Mary.

[x] Bolton, Haddingtonshire.

[y] Scotland's Wells, Kinross-shire.

[z] Fordoun, Kincardineshire. S. Palladius.

[a] Conveth, Kincardineshire. S. Laurence (hence Laurencekirk).

[b] Heriot, Midlothian.

[c] Morham, Haddingtonshire.

[d] Kirkcaldy, Fifeshire. S. Patrick (or S. Britius?).

[Fol. 3.]

[ANNO 1245.]

¶ Ecclia de Disartħ, [e] anno &c. xlv^to^, vij. Kal. Aprilis.

Eccl. de Methkal, [f] eodem anno, v^to^. Kal. Aprilis.

Eccl. de Vchermukedi, [g] eodem anno, ij. Kal. Aprilis.

Eccl. de tharvet, [h] eodem anno, iij. Non. Aprilis.

Eccl. de Vchthermunesin, [i] eodem anno, Non. Aprilis.

Eccl. de Wytingehã, [k] eodem anno, Non. Maij.

[e] Dysart, Fifeshire. S. Serf.

[f] Leslie (formerly Fetkill or Fitekill), Fifeshire.

[g] Auchtermuchty, Fifeshire. Holy Trinity.

[h] Scotstarvit (in Cupar), Fifeshire.

[i] Moonzie, Fifeshire.

[k] Whittingham, Haddingtonshire.

[ANNO 1246.]

¶ Eccl. de Essy,[l] ann. &c. xlvj$^{to}$ Idus Maij.

[l] Eassie, Forfarshire. S. Fergus.

Eccl. de Fetherassach̃,[m] eodem anno, octauo Kal. Junij.

[m] Fetteresso, Kincardinesh. S. Caran.

Eccl. de Kinross,[n] eodem anno, v$^{to}$. Kal. Julij.

[n] Kinross. S. Serf.

Eccl. de Hershill,̃[o] eodem anno pridie Kal. Augusti.

[o] Hirsel (in Coldstream), Berwicksh.

[ANNO 1247.]

Eccl. de Goggere,[p] ann. &c. xlvij$^{o}$ x. Kal. Junij.

[p] Gogar (in Corstorphine), Edinb.

Eccl. de Calledou*ere* Clere,[q] eodem anno pridie Kal. Junij.

[q] Calder East (in Kirknewton), Edinburgh. S. Cuthbert.

[*Entries relating to "Meyfen" and "Abercrum" were begun here, and then struck through.*]

Eccl. de Methfen,[r] eodem anno, s. xlvij$^{o}$ viij. Kal. Septembr.

[r] Methven, Perthshire.

Eccl. de Simprig̃,[s] eodem anno septima Kal. Julij.

[s] Simprin (in Swinton) Berwickshire.

Eccl. de Abercrumbin,[t] eodem anno ix. Kal. Nouembr.

[t] Abercrombie (now in S. Monance), Fifeshire.

[ANNO 1248.]

Eccl. de Halis,[u] v$^{o}$ Kal. Octobr. anno &c. xl$^{o}$ octauo.

[u] Hailes, now Colinton, Midlothian. S. Cuthbert.

Eccl. de Ecclis,[x] eodem anno quarto Non. Octobr.

[x] Eccles, Berwickshire. S. Cuthbert, and afterwards S. Andrew.

Eccl. de Kaldestrem,[y] eodem anno, pridie Non. Octobr.

[y] Coldstream, Berwickshire.

[ANNO 1249.]

[z] Kettins, Forfarshire.

¶ Eccl. de Ketenes, [z] Anno &c. xlix° xiiij° Kal. Maij.

[a] Strathmartin, Forfarsh. S. Martin.

Eccl. de strahittinmartin, [a] eodem anno, xv. Kal. Junij.

[b] Clackmannan. S. Serf.

¶ Eccl. de clacmanan, [b] eodem anno Nono Kal. Sept.

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[ANNO 1276.]

¶ HEE *sunt ecclesie quas dedicavit Ep̃s. Will̃s.* [*]

[*] WILLIAM WISHART (see above, p. ix.).

[c] Dunnottar, Kincardineshire. S. Ninian.

Eccl. de Dunothyr̃ [c] dedicata est anno gracie m°cc°lxx°vj° Idus Maij.

[d] Chapel of Cowie, near Stonehaven, in Parish of Fetteresso. B.V.M.

[e] Fetteresso, Kincardinesh. S. Caran.

Capella de Collyñ, [d] eodem anno xj° Kal. Junij. Ita quod nullũ preiudicium generetur matrici ecclesie de Fethyressach̃. [e]

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The following Paper was communicated to the *Scottish Guardian* in February, 1883, under the title of an ITINERARY OF A BISHOP OF S. ANDREWS IN THE THIRTEENTH CENTURY, by the Rev. James Gammack, M.A., of Drumlithie. It is inserted here with the kind permission of the writer, who has been enabled to supply some of the information which was lacking on its first appearance. To him the identification of the great majority of the places in our List is due.

Some readers will, no doubt, be glad to have the List of Consecrations thus recast in a consecutive narrative:—

"On June 3rd, 1239, David de Bernham was elected Bishop of S. Andrews, and on 22nd January following was Consecrated by the Bishops of Glasgow, Caithness, and Brechin. He at once set about a visitation of his large Diocese, that extended along the East Coast from the Tweed to the Dee; and the Paris Manuscript is the Service Book used for Dedications, while it also contains the roll of his Church Dedications, which were carried on till near the time when his Episcopate closed in 1253. It records merely the dates and the places, unfortunately not adding the titles of the Churches—that is, the names of the Saints, &c. commemorated in each Dedication.

We would fain picture to ourselves the prevalent type of 13th century Church architecture. It had been rude, as we should esteem the workmanship, and yet sufficiently costly and ornate to embody and express their idea of duty to the honour of God. The wattle-work of a previous date had probably disappeared when intercourse was open between the remotest Scotch Sees and every part of the Continent. If all could not build Cathedrals, the mother Church of the Diocese would at least preserve an ideal of beauty in the minds of the country Clergy, and they would erect their Churches according as the peace or distraction of the country would allow.

In his first year, De Bernham is in the southern part of his See, and dedicates Churches at Lasswade on the 7th of May, Perth about a week after, and North Berwick on the 8th of July. In 1241, also, he is for the most part in the South, in the Counties of Berwick and Haddington, but he first dedicates S. Ninian's, near Stirling, on the 16th August, and after three months comes northwards again, and has Consecrations at Forteviot in Perthshire, and Kinnettles in Forfarshire, the latter on the 11th November. The following year is one of great Episcopal activity, and the only time open for attendance at a Provincial Council held in Perth is from near the middle of June to the middle of July. But in the Spring of this year he holds a Synod at Musselburgh, where some Canons are enacted. Early in the Spring (14th March) he is at Mid-Calder, to the west of the Pentlands, and two days after dedicates S. Cuthbert's,

under the shadow of the Castle, in Edinburgh. He then passes up the valley between the Pentlands and Lammermuirs, and descends into Berwickshire, where he dedicates the Church of Channelkirk on the 23rd, Gordon on the 28th, and Stitchell in the north-east corner of Roxburghshire on the 30th. After the Dedication of a private Chapel at Fogo, near the centre of Berwickshire, on the 2nd April, he visits for the same purpose the neighbouring Churches of Greenlaw on the 4th, Langton on the 6th, Polwarth on the 7th, Chirnside on the 10th, and is in the Church of the Holy Trinity in Berwick on the 15th, at the work of Reconciliation, after it has been polluted by bloodshed; there he probably keeps Easter on the 20th. From the English Border he turns homewards, is at Baro in Garvald on the 24th April, at Pencaitland on May-day, Cockpen on the 4th, and at Linlithgow on the 22nd. As being required to attend the Perth Council, and yet resolved to use it in his northward progress, he crosses the Tay, and dedicates Collace Church on 4th June, but returns to the Church of Falkirk on the 12th. He then passes up Strathmore, and across the Cairn o' Month into Strachan, where the Church is dedicated on the 16th June; by the 30th July he has passed down Deeside to Nigg "ultra Moneth," and consecrates the little Church on the Bay. Leaving again his northern boundary, and traversing the rough spurs of the Grampians till he enters the Howe of the Mearns, he dedicates Arbuthnott Church, perhaps on the 3rd August, Kinneff on the 5th, Ecclesgreig or S. Cyrus on the 7th, Marykirk on the 9th, Tannadyce on the 11th, and Inverkeilor on the 17th. The Abbey at Arbroath is already founded, and let us hope that the Bishop has the Abbot Adam's help in dedicating the mother Church of S. Vigean's on the 19th. But the Episcopal and Abbatial courtesies must be shortened, as the Bishop has to dedicate Aberlemno Church on the 21st, Forfar on the 23rd, Glamis on the 25th, Airlie on the 27th, Newtyle on the 29th, and Fowlis Easter on the last day of August. On the 5th September he is at Perth, and then takes the Fifeshire Churches of Abdie and Flisk on the 7th September: he crosses the Forth to Midlothian, and Woolmet Church is consecrated on the 4th October. Then, returning eastward,

he follows out his chief aim and visits Seaton on the 6th October, Gulane on the 8th, and dedicates a Church for the Nuns at North Berwick on the 10th. Skirting the coast by Dunbar he is at Innerwick on the 17th, and Oldhamstocks on the 19th; he is again in the neighbourhood of Melrose, and dedicates the Church at Legerwood on the 30th. Once more he turns northward and closes his round of Church Dedication at Wedale (now called Stow) in Midlothian on the 3rd November.

Early in the Spring of 1243 he is again found on the English Border, and dedicates the Church of Earlston on the 20th March, Kelso on the 27th, Fogo on the 29th, and Lennel beside Coldstream on the 31st. On the 2nd of April he dedicates Hilton, Horndean on the 4th, Hutton on the 6th, and Aldham in Whitekirk on the 23rd of April. He is at Smailholm on 29th April, northward at Carrington on 2nd May, Ratho on the 5th, and Carriden on the 7th. Taking Airth on the 10th as he passes, he gives a Church to "Magna Kingorn" (or Kinghorn) on the 17th, and to "Parva Kingorn" (now The Kirkton, near Burntisland) two days after. Kinglassie follows on the 27th May, Scoonie on the 30th, and the Parish Church of S. Andrews on the 17th June. Only two days after the Bishop is at Kelly, and again in two days at Crail; on the 26th at Kilrenny, and on the 28th at Anstruther. If charity begins at home, the Bishop is to be careful of his own neighbours, and scarcely leaves a corner of Fifeshire unvisited or Church unblessed. His tour of Church Dedications begins at Kilconquhar on 12th July; he is at Newburn on the 15th, at Largo on the 17th, at Markinch on the 19th, at Portmoak on the 23rd, at "Kilgoueryn" (now Falkland) on the 26th, at Lathrisk on the 28th, and at Collessie on the 30th. At Dairsie and Cults on the 2nd and 8th August he finishes the most of his work in Fifeshire, and crosses the Tay into the Carse of Gowrie. He is at Errol on 9th August, at Inchture on the 11th, and at the old Parish Church of Rossieclerach (now in the grounds of Rossie Priory) on the 13th. He then passes down the side of the Tay, and is at Barry on the 18th, and at Craig on the 23rd; is still farther North—at Logie—on the 25th, and again turns southward. He visits Aldbar on the 27th, and Restennet, beside Forfar, on the 30th;

Kirkden on the 1st September, Meathie Lour on the 3rd, Inverarity on the 6th, Benvie on the 9th, and Logie (now, perhaps, better known as Lochee) beside Dundee on the 11th. He is next at Blairgowrie on the 13th, and at Auchterderran in Fife on the 27th; is found as far South as Livingston on the last day of the month, and closes his year's energetic labours with the Dedication of S. Giles', Edinburgh, on the 6th of October.

Early in the Spring of 1244 he has again sought the South of Scotland, and is at Ellam in Longformacus on 11th March; and then, after Easter, returns upon Athelstaneford on 7th April, Tranent on the 11th, Cranston on the 17th, and Salton on the 21st. From Haddingtonshire, he proceeds once more into Berwickshire, and dedicates the Church of the Minorite Friars in Berwick on 6th May. In the Autumn, he is engaged in Fifeshire,—at Inverkeithing on the 26th August, Leuchars on the 4th September, Kemback on the 6th, Liston on the 11th, Egglismonichty (in Monifieth, North of the Tay) on the 13th, and Bolton (in Haddingtonshire) on the 18th. He blesses the Hospital of Scotland Wells on the 2nd October, for the use of the Red Friars, and proceeds rapidly still further northward to Fordoun in Kincardineshire on 17th October, and the adjacent parish of Laurencekirk (then called Conveth) on the 19th.

His attention in 1245 is again devoted almost entirely to Fifeshire. But first the Churches are dedicated at Heriot (Midlothian) and Morham (Haddingtonshire) on the 6th and 9th March; then he crosses the Forth and consecrates at Kirkcaldy on the 21st March, at Dysart on the 26th, Strathmiglo on the 28th, Auchtermuchty on the 31st, Scotstarvit in Cupar on the 3rd April, Moonzie on the 5th, and, recrossing, is at Whittingham in Haddingtonshire on the 7th of May.

Signs appear in the following years of his work in this direction becoming exhausted, as the Dedications are fewer and more detached. In 1246 the Bishop is at Eassie in Forfarshire on the 15th May, and at Fetteresso in Kincardineshire on the 25th; at Kinross on the 27th June, and at Hirsel in Coldstream on the 31st July.

We find him in 1247 in Midlothian: at Gogar in Corstorphine on

23rd May, and Calder East on the 31st; at Simprin in Swinton, Berwickshire, on the 25th June; at Methven, Perthshire, on the 25th August, and at Abercrombie, Fifeshire, on the 24th October.

In 1248 he accomplishes a few more, as at Hales in Colinton, Midlothian, on the 27th September, at Eccles, Berwickshire, on the 4th October, and at Coldstream on the 6th.

Our List closes with 1249 and its three Dedications; of Kettins on the 18th April, Strathmartin on the 18th May, and Clackmannan on the 24th August. But between the carrying out of the last two, Alexander II. has died at Karrara, and a brilliant concourse of the Church dignitaries and nobility has assembled at Scone to witness the belting and inauguration of the boy-king Alexander III. by Bishop David, and the troubles of the minority may be interfering with the discharge of the further work of Church dedication.* Into the interesting question of the patron Saints usually involved in the idea of Dedication we cannot enter; neither can we enquire into the spirit that is prompting the Bishop to be so earnest in this work, or into the condition of things that has allowed it. We may fairly infer that other Bishops are prosecuting the same object, as one of his successors, William Wishart, returns in 1276 to dedicate the Church of Dunnottar on the 15th May, and the dependent Chapel of Cowie on the 22nd (without prejudice to the mother Church of Fetteresso). On 26th April, 1253, as somewhat oddly stated by the chronicler,

> 'The Byschape Daüy off Bernhame
> Past off this warld till his lang hame:
> As he dyd here syne fand he thare.
> Off hym I byd to spek no mare.
> He chesyd hys layre in till Kelsew:
> Noucht in the kyrk of Sayntandrewe.' "

* Already we have noted here a list of 140 Churches and Chapels dedicated throughout the East of Scotland by this one Bishop, and the Churches in the eight Deaneries of his Diocese number, about his time, only 234.

I will conclude with a few notes on the MS. of De Bernham's Pontifical itself.

The Greek Alphabet (fol. 17, = p. 7a), of which the forms of the letters are given in facsimile, occupies three lines in the original α … ι, κ … σ, τ … ω (δ is omitted, ϛ and *koppa* introduced, and α ω repeated at the end).

P. 8b. The Title "*Benedictio Cinerum*" is written in the margin. So also is the Rubric (fol. 34, = p. 12a) "*Hic Consecretur* * *Cimiterium, si quod fuerit Consecrandum*" which commences a new column iu the MS.

At the bottom of p. 45 (= fol. 127B) the Rubric "*Deinde . . . Exaltationis sanctæ crucis*" is a marginal addition in black ink.

"*Explicit de Consecratione sanctæ crucis*" is a *Rubricella* at the top of the page, in the margin. There are traces of a book-marker having been sewn on this leaf at this place. There was a marker also at fol. 98B., the blessing of the Altar Linen, &c. (p. 35a bottom), and there the eye is caught by a Cross drawn in black ink in the margin.

The commencement of the Order for *Consecration of a Cross* (fol. 118, = p. 42b) is marked by a slightly decorated Calvary Cross in red ink.

The word "*No*ᵐ.," or *Notandum*, is written in the margin against the latter part of the Rubric which appears on p. 15a, = fol. 42, also at the commencement of the Rubric "*Finita*," p. 22, = fol. 61, and (in pale ink) near the end of the Rubric on p. 24b, = fol. 69B.

"*Hic incipiat*" is written over against the Collect on p. 33a, = fol. 92.

The Invocations in the Litany, p. 27, fall into double columns with the words "Spiritus Sancte Deus;" the second column contains only the words "Omnes Sancti Angeli . . . prophetæ," the word "Orate" not appearing in the original in that instance. The *verso* of fol. 77 commences with "Sancte Petre ora," and its second column with the Confessors "Sancte Martine." Fol. 78 recommences the single column with "Ab insidiis."

* This term, which is found also in the original Table of Contents, on fol. 3, "*de Consecratione Cimiterii*," deserves to be noted by some who have rashly asserted that our Churchyards were only dedicated, and not consecrated, in the days of our forefathers.

The words referring to a Dedication, "in honore *Sanctæ Trinitatis*," are (on p. 13 and wherever they occur) an interlineation in the original, that Dedication being presumably less common than one in memory of some one or other of the Saints.

After reminding the reader that all credit for editing the Text of De Bernham's Pontifical is due to the Reverend GEORGE HAY FORBES, late Incumbent of S. Serf's, Burntisland, who entered into rest on Sunday, Nov. 7th, 1875, four weeks after his brother the Bishop of Brechin,—I would here record my gratitude to Henry Bradshaw, Esq., of King's College, Cambridge, for some suggestions made while this Introduction was in the Press; to the Very Rev. W. G. Henderson, D.C.L., for the use of books and M.S. notes; to William Maskell, Esq., for solving some of my doubts in addition to help derived from his *Liturgy* and *Monumenta Ritualia;* to James A. H. Murray, Esq., LL.D., for the latest information concerning the Durham Ritual; to the Rev. The Master of Sidney-Sussex College, Cambridge, and the Rev. J. Wale Hicks; as well as to Miss Phelps, for information given about the *Liber S. Cuthberti* at times when I was unable to pay visits to Cambridge myself.

I have already stated my obligations to Mons. Delisle and to Mons. Omont, relative to the Pontifical itself; and it will be obvious that a great part of the interesting character of this volume, such as it has for Scotsmen and others, is due to the Rev. James Gammack of Aberdeen and to Canon Walter Bell.

I desire also to record my gratitude to the late Very Rev. the Dean, and to the Venerable the Archdeacon of Bangor, and to the Rev. O. Evans, for putting every facility in my way towards securing a deliberate examination of the valuable Pontifical which bears the name of Anianus of Bangor.

CHR. W.

GLASTON, 8*th January,* 1885.

# PONTIFICALE

# ECCLESIAE S. ANDREAE.

[TABLE OF CONTENTS.]

# PONTIFICALE.

## [DEDICATIO ECCLESIÆ.]

*Hæc sunt quæ ad dedicationem ecclesiæ præparanda sunt: Duodecim cruces pictæ foris et duodecim intus, Crux, candelabra, viginti quatuor cerei, duodecim deforis et duodecim intus, vasa convenientia ad sacrandam et ad deferendam aquam; Duo majores cerei ad candelabra; viginti quatuor clavi quibus cerei infigantur; Oleum sanctum et chrisma, ysopum, sabulum vel cineres, vinum, sal, majora grana incensi; Panni altaris.*

*Deinde hoc ordine consecretur domus Dei.*

*Primitùs, præsul et cæteri ministri ecclesiæ induant se vestimentis sacris cum quibus divinum ministerium adimplere debent. Et dum se induunt, dictis consuetis Psalmis, id est* Judica me Deus et, Quam dilecta, Inclina Domine, Memento Domine.

***Kyrieleison.***

***Christeleison.***

***Kyrieleison.***

***Pater noster.***

***Et ne nos.***

***Salvos fac servos tuos.***

***Mitte nobis, Domine, auxilium de sancto.***

***Esto nobis, Domine, turris fortitudinis.***

***Non nobis, Domine, non nobis.***

***Domine, exaudi orationem meam.***

***Dominus vobiscum.***

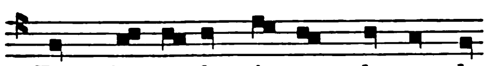
***Oremus.***

***Deinde dicat episcopus hanc Orationem.***

**DEUS, qui paternâ majestate ignea claustra dirupisti infernorum, et sanguine tuo populum tibi adquisisti sempiternum; indue nos armis spiritualibus virtutum, et invictâ sanctæ crucis potentiâ, ut contra diabolum pugnaturi te in auxilium habeamus, quatenus tibi hæreditatem de iniquo diaboli spolio adquiramus; et qui in domum Zachæi quondam miseratus descendisti, ad domum quoque hanc quam sanctificaturi sumus venire dignare; et populos qui ad**

ejus dedicationem convenerunt, spirituali gaudio munera, Salvator mundi, Domine Jesu Christe, Qui cum Patre et Spiritu Sancto vivis et regnas Deus, per omnia sæcula sæculorum.

*Post hæc veniat episcopus de tentorio cum processione ante ostium ecclesiæ quæ dedicanda est, hanc sonoriter cantando.*



Zaz - chæ- e fes- ti - nans des-cen-de, quia hodie in domo tuâ oportet me manere; at ille festinans descendit et suscepit illum gaudens in domum suam; hodie huic domui salus à Domino facta est, alleluya, æ u o u a e.

*Quâ finitâ, dicatur a præsule.*

Dominus vobiscum.

*Oremus.*

ACTIONES nostras, quæsumus, Domine, et aspirando præveni et adjuvando prosequere; ut, interveniente beatâ et gloriosâ semperque virgine Dei genitrice Mariâ cum omnibus sanctis cuncta nostra operatio et à te semper incipiat, et per te cœpta finiatur. Per eundem.

*Alia.*

DEUS, qui nos pastores in populo vocari voluisti, præsta, quæsumus, ut hoc quod humano ore dicimur, in tuis, oculis esse valeamus. Per Christum.

*Alia.*

OMNIPOTENS et misericors Deus, qui sacerdotibus tuis præ cæteris tantam gloriam contulisti, ut quicquid in tuo nomine dignè perfectèque ab eis agitur, à te fieri credatur; quæsumus immensam clementiam tuam, ut, interveniente beatâ Dei genitrice semperque virgine Mariâ, sanctoque apostolo tuo N., vel martyre tuo N., vel confessore tuo N., vel virgine tuâ N., quicquid modo visitaturi sumus visites, quicquid benedicturi benedicas; sitque ad nostræ humilitatis introitum omnium sanctorum tuorum meritis fuga dæmonum, et angelicæ pacis ingressus. Per eundem Dominum.

*Et illuminentur duodecim cerei et ponantur deforis per circuitum ecclesiæ quæ dedicanda est, et totidem intus; tumque circumeant ipsam ecclesiam deforis cum processione et sanctorum reliquiis, canendo hanc Letaniam.*

Kyrieleison.
Christeleison.
Christe, audi nos,
Pater de cœlis Deus, miserere nobis.
Fili, redemptor mundi Deus, miserere nobis.
Spiritus Sancte, Deus, miserere nobis.
Sancta Trinitas, unus Deus, miserere nobis.
Sancta Maria, ora pro nobis.
Sancta Dei genitrix, ora pro nobis.
Sancta virgo virginum, ora.
Sancte Michael,
Sancte Gabriel,
Sancte Raphael,
Omnes sancti angeli et archangeli, orate pro nobis.
Omnes sancti beatorum spirituum ordines, orate.
Sancte Johannes Baptista, ora.
Omnes sancti patriarchæ et prophetæ, orate pro nobis.
Sancte Petre, ora.
Sancte Paule,
Sancte Andrea, II.
Sancte Johannes evangelista,
Sancte Jacobe,
Sancte Philippe,
Sancte Bartholomee,

Sancte Mathæe, ora.
Sancte Thoma,
Sancte Jacobe,
Sancte Symon,
Sancte Thadæe,
Sancte Mathia,
Sancte Barnaba,
Sancte Luca,
Sancte Marce,
Omnes sancti apostoli et evangelistæ, orate pro nobis.
Omnes sancti discipuli Domini, orate pro nobis.
Omnes sancti innocentes, orate pro nobis.
Sancte Stephane, ora.
Sancte Laurenti,
Sancte Vincenti,
Sancte Clemens,
Sancte Alexander,
Sancte Dionisi cum sociis tuis,
Sancte Maurici cum sociis tuis,
Sancte Albane,
Sancte Thoma,
Sancte Eadmunde,
Sancte Gervasi,
Sancte Prothasi,
Omnes sancti martyres, orate pro nobis.
Sancte Silvester, ora.
Sancte Martine,
Sancte Nicholae,
Sancte Augustine,
Sancte Gregori,
Sancte Ambrosi,
Sancte Kentegerne,
Sancte Cuthberte,
Sancte Dunstane,
Sancte Benedicte,
Sancte Jeronime,
Sancte Leonarde,
Sancte Patrici,
Omnes sancti confessores, orate pro nobis.
Omnes sancti monachi et heremitæ, orate.



Sancta Maria Magdalena, ora.
Sancta Felicitas,
Sancta Perpetua,
Sancta Agatha,
Sancta Agnes,
Sancta Lucia,
Sancta Cæcilia,
Sancta Petronilla,
Sancta Scolastica,
Sancta Brigida,
Sancta Katerina,
Omnes sanctæ virgines, orate pro nobis.
Omnes sancti, orate pro nobis. II.
Propitius esto, parce nobis, Domine.
Ab omni malo, libera nos, Domine.
Ab insidiis diaboli, libera.
A damnatione perpetuâ,
Ab imminentibus peccatorum nostrorum periculis,
Ab infestationibus dæmonum,
A spiritu fornicationis,
Ab appetitu inanis gloriæ,
Ab omni immunditiâ mentis et corporis,
Ab ira et odio et omni malâ voluntate,
Ab immundis cogitationibus,
A cæcitate cordis,
A fulgure et tempestate,
A subitaneâ et æternâ morte,
Per mysterium sanctæ incarnationis tuæ,
Per passionem et crucem tuam,
Per gloriosam resurrectionem tuam,
Per admirabilem ascensionem tuam,
Per gratiam Sancti Spiritûs Paraclyti,
In horâ mortis, succurre nobis, Domine.
In die judicii, libera nos, Domine.
Peccatores, te rogamus, audi nos.
Ut pacem nobis dones, te rogamus, audi nos.
Ut misericordia et pietas tua nos custodiat, te rogamus,
Ut ecclesiam istam benedicere et consecrare digneris, te rogamus,

Ut dompnum apostolicum et omnes gradus Ecclesiæ in sanctâ religione conservare digneris, te rogamus,

Ut regi nostro et principibus nostris pacem et veram concordiam atque victoriam donare digneris, te rogamus,

Ut episcopos et abbates nostros et omnes congregationes illis commissas in sanctâ religione conservare digneris, te rogamus,

Ut congregationes omnium sanctorum in tuo sancto servitio conservare digneris, te rogamus,

Ut omnibus benefactoribus nostris sempiterna bona retribuas, te

Ut cunctum populum Christianum pretioso sanguine tuo redemptum conservare digneris, te

Ut oculos misericordiæ tuæ super nos reducere digneris, te

Ut obsequium servitutis nostræ rationabile facias,

Ut mentes nostras ad cœlestia desideria erigas,

Ut miserias pauperum et captivorum intueri et relevare digneris,

Ut omnibus fidelibus defunctis requiem æternam dones,

Ut nos exaudire digneris,

Fili Dei, II. te

Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.

Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Christe, audi nos.

Kyrieleison.

Christeleison.

Kyrieleison.

*Finitâ vero Letaniâ, dicantur ab episcopo hæ Orationes ante ostium ecclesiæ.*

PRÆVENIAT nos, quæsumus, Domine, misericordia tua; et, intercedentibus omnibus sanctis tuis, voces nostras clementia tuæ propitiationis anticipet. Per.

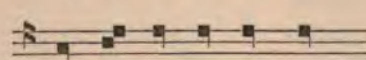
*Alia Oratio.*

ASCENDANT ad te, quæsumus, Domine, preces nostræ, et ab Ecclesiâ tuâ cunctam repelle nequitiam. Per Christum.

*Alia Oratio.*

OMNIPOTENS sempiterne Deus, qui per Filium tuum, angularem scilicet lapidem, duos è diverso venientes ex circumcisione et præputio parietes, duosque greges ovium sub uno eodemque pastore unîsti; da nobis famulis tuis per hæc nostræ devotionis officia indissolubile vinculum caritatis; ut, intercedente beato ill. apostolo tuo, vel martyre, vel confessore, vel virgine, nullâ divisione mentium, nullâque perversitatis varietate à fide catholicâ sequestrentur, quos sub unius regimine pastoris Filii tui Domini Dei nostri unus grex continet, uniusque ovilis septa in confessione Sanctæ Trinitatis concludunt. Per eundem.

*Et ingrediatur unus ex diaconibus infra ecclesiam, et claudens ostium stet ante ipsum, cæteri omnes pro foribus remaneant. Post hoc, accedens pontifex ad ostium ecclesiæ, incipiat hanc Antiphonam.*



Tol - li - te por-tas prin-cipes vestras et elevamini portæ æternales, et introibit rex gloriæ, æ u o u a e.

*Et circumeant ecclesiam, versificando Psalmum,* Domini est terra, *usquequo veniat ad ostium, percutiens in primis ter cum virgâ ipsum ostium, dicat directè* Tollite portas, *totum versum. Respondeat minister infrà stans,* Quis est iste rex gloriæ? *Episcopus secundò circumeat psallendo versus ejusdem Psalmi qui supersunt cum Antiphonâ supradictâ quoadusque veniat ad ostium quod priùs; percutiensque iterum ipsum ostium, dicat directè* Tollite portas, *ut suprà. Sic et tertiò circumeat episcopus ecclesiam psallendo quod superest ejusdem psalmi cum Antiphonâ supradictâ. Quo Psalmo expleto cum Antiphonâ, stans ante ostium, percutiat tertiò et dicat,* Tollite portas, *ut suprà, et diaconus respondeat,*

Quis est iste rex gloriæ?

*Tunc omnis clerus cum episcopo respondeant.*

Dominus virtutum, ipse est rex gloriæ.

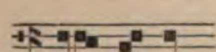
*Statimque diaconus aperiat ostium, et antequam episcopus intret, dicat ante ostium hanc Orationem.*

Dominus vobiscum.

Oremus.

DOMUM hanc, quæsumus, Domine, clementer ingredere; et in tuorum tibi cordibus fidelium perpetuam constitue mansionem; ut cujus ædificatione subsistit, hujus fiat habitatione præclara. Per Dominum.

*Hac Oratione finitâ, ingrediantur omnes ecclesiam, crucem episcopo in manu gestante, sacerdotibus feretrum cum reliquiis ante ostium tenentibus, incipiatque episcopus hanc Antiphonam.*

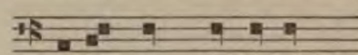


Pax hu-ic domui et omnibus habitantibus in eâ: pax ingredientibus et egredientibus, alleluya, æ u o u a e.

*Hic faciat episcopus cum sanctâ cruce signum crucis in longitudine et in latitudine pavimenti, et figat in medio ecclesiæ crucem, dicens.*

Crux pellit hostem: crux Christi triumphat.

*Dicatque hanc Antiphonam.*



Be-ne-dic, Do-mi-ne, domum istam quam ædificavi nomini tuo; venientium in loco isto exaudi preces in excelso solio gloriæ tuæ, æ u o u a e.

*Psalmus.* Fundamenta.

*Et sic cantando ad medium ecclesiæ pavimentum deveniant, et dicat episcopus,*

Oremus.

*et diaconus,*

Flectamus genua.

*Sequitur,* Levate.

*Et episcopus Orationem.*

DEUS, qui invisibiliter omnia contines, et tamen pro salute generis humani signa tuæ potentiæ visibiliter ostendis; templum hoc potentiæ tuæ inhabitatione illustra; ut omnes qui huc deprecaturi conveniunt, ex quâcunque tribulatione ad te clamaverint, consolationis tuæ beneficia consequantur. Per Christum.

*Deinde dicat episcopus.*

Oremus.

*et diaconus,*

Flectamus genua.

*Sequitur,* Levate.

*Oratio.*

TABERNACULUM hoc ingredere, quæsumus, omnipotens sempiterne Deus; et famulos tuos hîc congregatos ad honorem et laudem nominis tui atque beatæ Mariæ sacræ virginis, bene✠dicito; et sicut benedicere dignatus es domos patriarcharum Abrahæ, Ysaac, et Jacob,

ita bene✠dicere et sanc✠tificare dignare hoc templum, et omnes in eo habitantes. Qui vivis et regnas cum Deo Patre in unitate.

*Deinde incipiat clerus Letaniam subtus prænotatam, et cum venerint ante altare, pontifex et sacerdos sive levita prosternant se, secretius inter se Orationem facientes, usque dum dicatur,* Fili Dei vivi, miserere nobis.

Kyrieleison.
Christe eleison.
Domine, miserere.
Christe, miserere.
Miserere nobis, pie rex, Domine Christe.
Christe, audi nos.
Sancta Maria, ora pro nobis. Kyrie.
Sancta Dei genitrix. Domine, miserere. ora.
Sancta virgo virginum. miserere nobis.
Sancte Michael. Christe, audi nos.
Sancte Gabriel, ora.
Sancte Raphael,
Omnis chorus angelorum, oret pro nobis.
Sancte Johannes Baptista, ora.
Omnis chorus patriarcharum, oret pro nobis.
Omnis chorus prophetarum, oret pro nobis.
Sancte Petre, ora.
Sancte Paule,
Sancte Andrea, II.
Sancte Johannes,
Omnis chorus apostolorum, oret pro nobis.
Sancte Stephane,
Sancte Laurenti,
Sancte Vincenti,
Sancte Thoma,
Omnis chorus martyrum, oret pro nobis.
Sancte Martine,
Sancte Kentegerne,
Sancte Nicholae,
Sancte Cuthberte,
Sancte Gregori,
Sancte Ambrosi,
Sancte Benedicte,
Sancte Leonarde,
Omnis chorus confessorum, oret pro nobis.
Sancta Maria Magdalene,
Sancta Agnes,
Sancta Cæcilia,
Sancta Lucia,
Omnis chorus virginum, oret pro nobis.
Omnes sancti, orate pro nobis.
Christe, audi nos.
Ab inimicis nostris, defende nos, Christe.
Dolorem cordis nostri, respice clemens.
Peccata populi tui, pius indulge.
Orationem nostram exaudi, Christe.
Hīc et in perpetuum nos custodire digneris, Christe.
Fili Dei vivi, miserere nobis.
Exaudi nos, Christe; exaudi nos, Christe.
Kyrieleison.
Christe eleison.
Domine, miserere.
Christe, miserere.
Miserere nobis, pie rex, Domine Jesu Christe.
Christe, audi nos.

*Post Letanias, dicat episcopus altâ voce Hymnum* Veni Creator Spiritus. *Post Hymnum non dicat episcopus, Dominus vobiscum, sed tantum inchoet et dicat,*

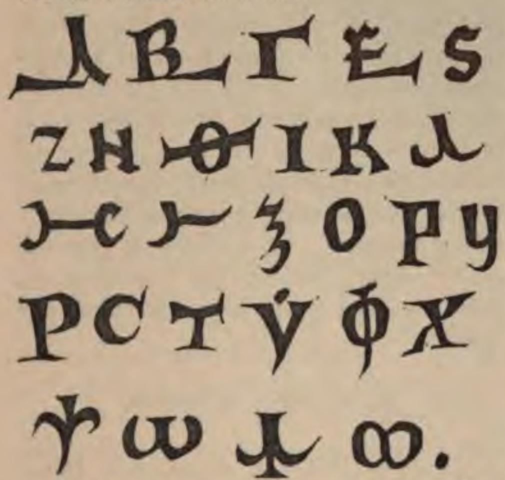
Oremus,
*et diaconus,*
Flectamus genua.
*Sequitur,* Levate.

*Oratio.*

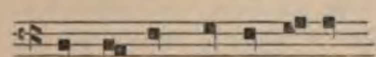
MAGNIFICARE, Domine Deus noster, in sanctis tuis; et hoc in templo humanæ ædificationis præsentiâ spirituali benignus appare; ut qui omnia

in filiis adoptionis operaris, ipse semper in tuâ hæreditate lauderis. Per Dominum.

*Deinde incipiat pontifex de sinistro angulo ab oriente scribens per pavimentum cum baculo suo.*



*usque in dextrum angulum occidentalem, et cantet hanc Antiphonam.*



Fun-da-men-tum a - li-ud nemo potest ponere præter illud denique quod positum est, à Christo Domino.

*Psalmus,* Fundamenta ejus. æ u o u a e.

*Postea veniat episcopus in medium ecclesiæ, dicatque Orationem hanc.*

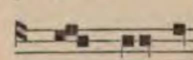
*Oremus.*

DEUS, qui Moysi servo tuo ex mille milibus Israeliticis tibi dilectissimo visionem magnam ostendens, de medio flammantis rubi terram sanctam mundis pedibus calcare mandâsti, dicens, Solve calciamentum de pedibus tuis; locus enim in quo stas terra sancta est; insinuans per hoc, quòd magnâ reverentiâ honorandus sit locus, qui nomini tuo exstiterit dicatus. Tu, Domine, majestatis tuæ dexterâ hoc pavimentum sanc✠tifica; et præsta ut super illud te oraturi munditiâ et boni operis desiderio fraglent; et suavitatis tuæ odore velut virgulâ aromatis fraglent; et quæcunque præsentis vitæ necessaria à te postulaverint, obtineant. Hîc mysticus ille cultellus petrinus tuorum corda circumcidat. Hîc romphæa protectionis tuæ fideles muniat. Hîc tuba vocis tuæ audiatur et intelligatur. Hîc ignis Sancti Spiritûs fidelium holocausta et aram penetralium ipsorum incendat. Hîc scala pacis et caritatis assurgat; et orthodoxos tuos ad cœlestia erigat. Sit etiam pavimenti hujus locus ab angelis sanctis frequentatus, nostrâque bene✠dictione tibi commendatus; et concede ut quicunque te super eum laudando invocaverint, ibi te mereantur laudare, ubi in cœlesti Ecclesiâ populus feriatus, et de tuâ visione sollennissimus tibi perenne sabbatum sabbatizat. Per Dominum.

*Et a dextro angulo orientali scribat similiter.*

A B C D E F G H I
K L M N O P Q R S T
V X Y Z &

*usque in sinistrum angulum occidentalem basilicæ, canendo hanc Antiphonam.*



Hæc au-la accipiat à Deo gratiam benedictionis et misericordiam à Christo Jesu.

*Psalmus.* Magnus Dominus. æ u o u a e.

*Postea veniat in medium ecclesiæ, et dicat hanc Orationem.*

DEUS, qui sanctum Moysen præ cunctis milibus Israeliticis tam familiarem tibi esse fecisti, ut ei diceres, Invenisti enim gratiam coram me, et te

ipsum novi ex nomine; quem et in montis Synai cacumen indixisti, ubi ei in præfigurationem sanctæ Ecclesiæ fabricandi tabernaculi sacramenta ostendisti; cui etiam duas tabulas lapideas digito tuo scriptas tradidisti; quarum una tria præcepta quæ ad fidem Sanctæ Trinitatis, altera septem quæ ad custodiam constituendæ legis pertinebant habebat; beatis apostolis tuis intercedentibus, exaudi vota orantium super hoc pavimentum, in quo ad instrumentum fidei illorum divinarum caracteres litterarum, à duobus angulis hujus domûs usque in alios duos depinximus angulos; et verba legis tuæ in tabulis cordium eorum, misericordiæ tuæ digito ascribe; præsta quoque ut quicquid ex ore humilitatis nostræ faciendum didicerint, hoc facere cupiant. Sicque vivant ut illò pervenire valeant, ubi nomina sua in libro vitæ æternæ scripta esse gratulentur per sæcula; per te, Christe Jesu, cui cum coæterno Patre Sanctoque Spiritu manet honor et perpetuitas, in sæculorum sæcula. Amen.

*Deinde veniens ante altare, dicat ter*

Deus, in adjutorium meum intende.

*Cum* Gloria Patri et Filio, *absque alleluya, flectens genua.*

*Deinde benedicens salem, dicat.*

EXORCIZO te, creatura salis, per Deum vi✠vum, per Deum ve✠rum, per Deum ✠ sanctum, per Deum qui te per Helyseum prophetam in aquam mitti jussit, ut sanaretur sterilitas aquæ; ut efficiaris sal exorcizatus in salutem credentium, et sis omnibus te sumentibus sanitas animæ et corporis; et effugiat atque discedat ab eo loco quo aspersus fueris omnis phantasia et nequitia, vel versutia diabolicæ fraudis, omnisque spiritus immundus; adjuratus per eum qui venturus est judicare vivos et mortuos et sæculum per ignem.

Oremus.

IMMENSAM clementiam tuam, omnipotens æterne Deus, humiliter imploramus; ut hanc creaturam salis quam in usum generis humani tribuisti, benedice✠re et sanctifi✠care tuâ pietate digneris; ut sit omnibus sumentibus salus mentis et corporis; et quicquid ex eo tactum vel aspersum fuerit, careat omni immunditiâ, omnique impugnatione spiritualis nequitiæ. Per virtutem Domini nostri Jesu Christi, qui venturus est judicare vivos et mortuos et sæculum per ignem.

### BENEDICTIO CINERUM.

OMNIPOTENS sempiterne Deus, parce metuentibus, propitiare supplicibus, et mittere dignare sanctum angelum tuum de cœlis, qui be✠nedicat et sancti✠ficet cineres istos; ut sint remedium salubre omnibus nomen tuum humiliter implorantibus, ac semetipsos pro conscientiâ delictorum suorum accusantibus, atque in conspectu divinæ clementiæ tuæ facinora sua deplorantibus, vel serenissimam pietatem tuam suppliciter obnixèque flagitantibus; præsta, quæsumus, Domine, per invocationem sanctissimi nominis tui, ut quicunque eos super se asperserint pro redemptione peccatorum, corporis sanitatem et animæ tutelam percipiant. Per virtutem Domini nostri Jesu Christi, qui vivit.

*Exorcismus aquæ.*

EXORCIZO te, creatura aquæ in nomi✠ne Dei Patris omnipotentis, et in nomi✠ne Jesu Christi Filii ejus Domini nostri, et in vir✠tute Spiritûs Sancti;

ut omnis virtus adversarii, omnis incursio diaboli, omne phantasma, omnesque inimici potestates eradicentur et effugentur ab hac creaturâ aquæ. Unde exorcizo te, creatura aquæ, per Deum vi✠vum, per Deum ve✠rum, per Deum ✠ sanctum, et per Dominum nostrum Jesum Christum, ut efficiaris aqua sancta, aqua benedicta; ut ubicunque effusa fueris vel aspersa, sive in domo sive in agro, effuges omnem phantasiam, et omnem potestatem inimici, quatenus consecrata sis aqua sancta, ac proficias ad dedicationem hujus ecclesiæ vel altaris *(altarium)*; ut per te et per benedictionem divinam, auxiliante Domino, sive per os et per manus atque officium nostrum, hæc domus Dei nostri divinitùs per gratiam Spiritûs Sancti consecretur, et perpetualiter ad invocandum nomen Domini consecrata permaneat; et Spiritus Sanctus habitet in domo hac; per eum qui venturus.

*Benedictio aquæ.*

Oremus.

DEUS, qui ad salutem humani generis maxima quæque sacramenta in aquarum substantiâ condidisti; adesto propitius invocationibus nostris, et elemento huic multimodis purificationibus præparato, virtutem tuæ be✠nedictionis infunde; ut creatura tua mysteriis tuis serviens, ad abjiciendos dæmones, morbosque pellendos, divinæ gratiæ sumat effectum; ut quicquid in domibus vel in locis fidelium hæc unda resperserit, careat omni immunditiâ, liberetur à noxâ, nec illic resideat spiritus pestilens, nec aura corrumpens; discedant omnes insidiæ latentis inimici; et si quid est quod aut incolumitati habitantium invidet aut quieti, aspersione hujus aquæ effugiat; ut salubritas per invocationem tui nominis expetita, ab omnibus sit impugnationibus defensa. Per Dominum.

*Post hoc misceatur sal et cinis, faciatque ex eis episcopus crucem super aquam, et dicat.*

HÆC commixtio salis atque cineris cum aquâ benedictâ, sit sanctificata, ad consecrationem hujus ecclesiæ et altaris *(altarium)* in nomine Domini. Amen.

*Benedictio.*

DEUS, invictæ virtutis auctor et insuperabilis imperii rex, ac semper magnificus triumphator; qui adversæ dominationis vires reprimis; qui inimici rugientis sævitiam superas; qui hostiles nequitias potens expugnas; te, Domine, trementes et supplices deprecamur ac petimus, ut hanc creaturam salis ac cinerum et aquæ dignanter acci✠pias, benignus illus✠tres, pietatis tuæ more sanc✠tifices; ut ubicunque fuerit aspersa per invocationem sancti tui nominis omnis infestatio immundi spiritûs abjiciatur, terrorque venenosi serpentis procul pellatur, et præsentia Sancti Spiritûs nobis misericordiam tuam poscentibus ubique adesse dignetur. Per Dominum. In unitate ejusdem.

*Post hæc benedicatur vinum.*

DOMINE Jesu Christe, qui es vitis vera, qui in Chana Galilææ vinum ex aquâ fecisti; multiplica super nos misericordiam tuam; et bene✠dic atque sanc✠tifica hanc creaturam vini; ut super quem ex eâ fusum fuerit, divinæ benedictionis tuæ dulcedine repleatur, Salvator mundi, Qui vivis et regnas cum Deo Patre in unitate Spiritûs.

*Deinde misceatur vinum cum ipsâ aquâ, et dicatur.*

FIAT hæc commixtio aquæ et vini sanctificata, ad consecrationem hujus ecclesiæ, vel altaris *(altarium)* in Christo Jesu Domino nostro.

*Sequitur Oratio.*

DEUS, creator et conservator humani generis, dator gratiæ spiritualis, largitor æternæ salutis; tu, Domine, emitte Spiritum Sanctum tuum super commixtionem hujus vini et aquæ, ut armata virtute cœlestis defensionis, ad consecrationem hujus ecclesiæ vel altaris *(altarium)* proficiat. Per Dominum. In unitate ejusdem.

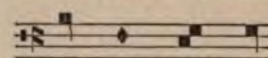
*Item alia Oratio.*

DOMINE Deus, rex universarum cœlestium et terrestrium creaturarum, qui de cœlo descendisti, et, per mysteriorum tuorum arcana, Ecclesiæ tuæ iter ad cœlos ascendendi præbuisti; quique inter cætera cœlestium terribilia mysteriorum miracula, etiam ex proprio latere undam sanguinis et aquæ ob animarum nostrarum medelam profluere permisisti; concede, quæsumus, ut hac sacrosanctâ sanguinis tui mixturâ in vino cum undâ baptismatis, cœlesti benedictione ecclesia tua et altare *(altaria)* consecrentur, et ad nostræ operationis confirmationem consecrata permaneant. Per te, Christe Jesu, qui cum Patre et Spiritu Sancto vivis et regnas Deus, per.

*Benedictâ aquâ, accipiat episcopus de ipsâ partem in quodam bacino, faciatque eam portari ad altare consecrandum; ubi cum venerit, mittat in ipsam aquam chrisma. Deinde faciat crucem cum pollice suo de ipsâ aquâ in medio altaris, deinde per quatuor cornua ejusdem altaris dicens.*

SANCTIFI✠CETUR et conse✠cretur hoc altare in nomine Pa✠tris, et Fi✠lii, et Spiritûs ✠ Sancti. Amen.

*Deinde veniens ante altare cum hyssopo aspergat illud in circuitu septem vicibus, canendo hanc Antiphonam.*



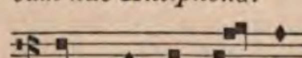
As - per - ges me, Domine, hyssopo et mundabor, lavabis me et super nivem dealbabor.

*Psalmus.* Miserere.

*Oratio.*

PATEANT ad hoc altare *(hæc altaria)* aures misericordiæ tuæ, quæsumus, Domine, precibus supplicantium, et gratiam divinitatis tuæ per præsentiam Sancti Spiritûs super istud *(ista)* clementer asperge; ac propitiante beatâ Trinitate ([*vel*] intercedente beato vel beatâ, [*N. vel*] *intercedentibus beatis* [*N. et N.*]) in cujus *(quorum)* veneratione hoc consecramus, annue ut vivi lapides per te erigamur in cœlis, sacris tecum permansuri ædificiis; atque ut petentibus hîc desiderata concedas, Paraclyti tui inspirante clementiâ, corda nostra divinæ sapientiæ condimento clementer expurga, ut tibi placita postulare et petita dignanter à te obtinere mereamur. Qui vivis et regnas cum Deo Patre in unitate ejusdem.

*Deinde circumeat intus ecclesiam semel, spargendo per parietes, incipiens in sinistro angulo ab orientali parte cum hac Antiphonâ.*



Sanc - ti - fi - ca - vit Dominus tabernaculum suum: hæc est: domus Dei in

quâ invocetur nomen ejus de quâ scriptum est: erit nomen meum ibi dicit Dominus.

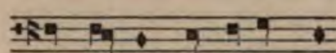
*Psalmus.* Deus noster refugium.

*Quo peracto, sequatur Oratio.*

Oremus.

HIC benedictionem tuam, quæsumus, Domine, populus fidelis ad honorem et laudem nominis tui veniens accipiat; quâ corpore salvatus ac mente, hic gratam tibi exhibeat servitutem, et propitiationis tuæ beneficia jugiter inveniat. Per Dominum.

*Spargat secundo desuper in circuitu ecclesiæ deintus cum hac Antiphonâ.*



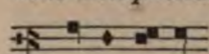
In de-di-ca-ti-o-ne hujus templi laudate Deum omnis militia cœlorum et omnis terra laudet nomen Domini quia exaltatum est: nomen ejus solius.

*Psalmus.* Laudate Dominum de cœlis.

*Oratio.*

SOLUS et ineffabilis supernorum rex, Domine Deus, auxiliare, quæsumus, Ecclesiæ tuæ, ut quicunque hic ad laudem et exaltationem nominis tui conveniunt, sacræ devotionis proficiant incrementis, et tuo semper munere gubernentur, et ad redemptionis æternæ pertineant te ducente consortium. Per Dominum.

*Tertio episcopus spargat superius in circuitu per parietes ecclesiæ, canens hanc Antiphonam.*



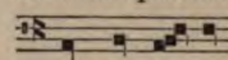
Qui ha-bi-tat in adjutorio Altissimi in protectione Dei cœli commorabitur.

*V.* Dicet Domino.

*Oratio.*

ADJUTOR altissime Deus, et protector cœlestis, preces nostras, quæsumus, clementer exaudi, nobisque misericordiam tuam poscentibus concede, ut quicunque intra parietes hujus ecclesiæ ad te clamaverint, omnium veniam peccatorum, et gaudia percipere mereantur æterna. Per Dominum.

*Deinde pergat episcopus extra ecclesiam cum omni scolâ, spargendo per parietes in circuitu et desuper, cantando hanc Antiphonam.*



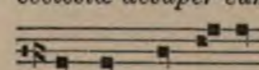
Fun-da-men-ta templi hujus sapientiâ suâ fundavit Deus in quo Dominum cœli collaudant angeli: si irruant venti et fluant flumina non possint ea movere unquam: fundata enim erat supra petram.

*Psalmus.* Fundamenta.

*Oratio.*

OMNIPOTENS sempiterne Deus, qui sanctas portas Syon super omnia tabernacula Jacob diligis; da huic, quæsumus, Domine, domui benedictionem tuam; et præsta ut nostræ fidei fundamenta nulla spiritualium nequitiarum impedimenta, nulla ventorum flamina, aut dira tentationum flumina unquam valeant dejicere. Per Dominum.

*Spargat secundo deforis in circuitu ecclesiæ desuper cum hac Antiphonâ.*



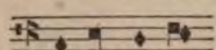
Ex-sur-gat De-us ad nostri famulatûs obsequium; et in loco sancto ejus fiat benedictionis augmentum.

*Psalmus.* Ipsum P[salm.]

*Oratio.*

DOMINE Deus, redemptor sæculorum, te humiliter petimus, ut nostri famulatûs obsequium suscipias; et hunc locum bene✠dicas; quatenus hinc omne malum repellas, et tuæ bene✠dictionis semper augmentum hìc præbeas. Per Dominum nostrum Jesum Christum Filium tuum, cui est honor et gloria tecum in unitate Spiritûs Sancti, per cuncta sæcula sæculorum.

*Tertio episcopus spargat superius in circuitu per parietes et culmen ecclesiæ, canens hanc Antiphonam.*



Vi-dit Ja-cob scalam summitas ejus cœlos tangebat et descendentes angelos et dixit verè locus iste sanctus est.

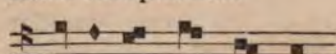
*Psalmus.* Fundamenta.

*Oratio antequam ingrediatur episcopus ecclesiam.*

DEUS, qui Jacob famulo tuo præelecto ascendentes et descendentes in præfiguratione sanctorum prædicatorum angelos ostendisti; concede, quæsumus, omnes ad hanc dedicationem ecclesiæ venientes apostolorum tuorum tueri præsidio, quatenus qui sursum sanctum caput Ecclesiæ videlicet Dominum contemplantur, pro his intercedere non desistant qui in imis versantur. Per Dominum.

*Hic consecretur cimiterium, si quod fuerit consecrandum.*

*Finitâ Oratione, ingrediatur pontifex in ecclesiam cum omni scolâ, et incipiat istam Antiphonam.*



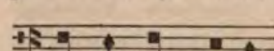
Be-ne-dic Do - mi - ne, domum istam quam ædificavi nomini tuo ut sint oculi tui aperti super eam die ac nocte.

*Psalmus.* Magnus Dominus. euouae.

*Et spargat aquam per omne pavimentum, dicatque postea hanc Orationem.*

DEUS, qui inter cœlestium visionum arcana quæ pretioso tibi et specialiùs Johanni revelâsti, sibi civitatem ostendisti, cujus plateæ auro teguntur mundissimo, et gemmis fulgore vernantibus perpetuo: cujus etiam portæ margaritis nitent pretiosissimis; tu omnia hæc ornamenta sanc✠tifica, et hìc spiritualiter lucere facias, et pavimenti hujus amplitudinem bene✠dicas. Concede quoque ut qui te super pavimentum hoc invocaverint, ab angelis tuis sanctis tueantur, et in albo cœlesti ascribantur. Hoc in loco plebs tua manna reficiatur, et de spiritualis petræ venâ potetur. Hìc lepra omnisque illuvio sceleris à te summo sacerdote eliminetur. Hìc fimbriam misericordiæ tuæ infirmus quisque adveniens tangat et salvetur. De sacrario quoque sanctæ tuæ exauditionis, huc transmitte antidotum reconciliationis. Sit hìc ad te confugientibus asylum, et virtutum omnium apparitorium. Præsta quoque, ut hìc adorantes te, et adoraturi, omnem prosperitatem assequantur, et post vitæ istius cursum, inter splendentes cœlestis curiæ cohortes, stolis sempiternæ jocunditatis induantur. Per Dominum.

*Et vadat episcopus de ipso altari, spargendo per medium ecclesiæ in longum et in latum faciendo crucem super omne pavimentum, canendo hanc Antiphonam.*



Be - ne - dic - tus es in templo sancto

gloriæ tuæ quod ædificatum est ad laudem et gloriam nominis tui Domine.

*Psalmus.* Benedicite omnia. æuouae.

*Et veniens in medium ecclesiæ, dicat episcopus taliter*

Oremus.

*et diaconus*

Flectamus genua.

*Sequitur* Levate.

*Oratio.*

DEUS, qui loca nomini tuo dicata sanctificas, effunde super hanc orationis domum gratiam tuam; ut ab omnibus hic invocantibus nomen tuum, auxilium misericordiæ tuæ sentiatur. Per Christum.

*Item dicat episcopus,*

Oremus.

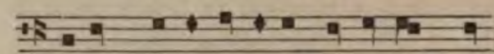
*et diaconus*

Flectamus genua. Levate.

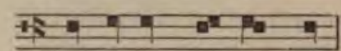
*Oratio.*

DEUS, sanctificationum omnipotens dominator, cujus pietas sine fine sentitur; Deus, qui cœlestia simul et terrestria moderaris; servans misericordiam tuam populo tuo ambulanti ante conspectum gloriæ tuæ; exaudi preces servorum tuorum, et præsta ut sint oculi tui aperti super domum istam die ac nocte; hancque basilicam in honore sanctæ Trinitatis ([*vel*] sancti [*vel*] *sanctorum* N. vel sanctæ [*vel*] *sanctarum* N.) sacris mysteriis institutam clementissimus dedica, miseratus illustra, perpetuo splendore clarifica et bene✠dicito; omnemque hominem venientem adorare te in loco hoc placatus admitte, propitius dignare respicere, et propter nomen tuum magnum et manum fortem et brachium excelsum, in habitaculo hoc supplicantes libens protege, dignanter exaudi, et æternâ protectione conserva, ut semper felices, semperque in tuâ religione lætantes, constantes in sanctæ Trinitatis fide catholicâ perseverent. Per Dominum.

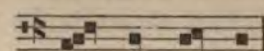
*Præfatio in medio ecclesiæ.*



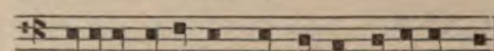
Per om-ni - a sæ-cu-la sæ-cu - lo - rum.



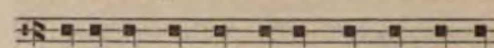
Do-mi-nus vo - bis - cum.



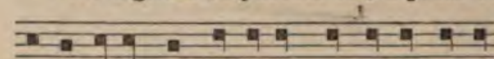
Sur - sum cor-da.



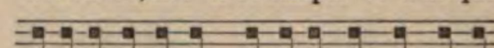
Grati-as agamus Domi-no De-o nostro.



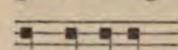
Vere dignum et justum est, æquum et



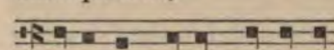
sa-lu-ta-re, nos ti-bi semper et u-bi-que



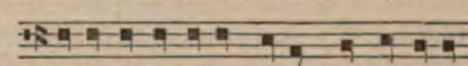
grati-as a-ge-re, Domi-ne sancte Pa-ter



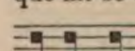
omni-po-tens,



Æterne De-us; Adesto precibus nostris, adesto sacramentis, adesto etiam piis famulorum tuorum laboribus, nobis-

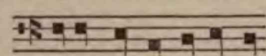


que mi-se-ri-cordi-am tu-am poscentibus.

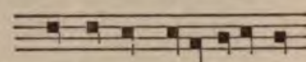


Descendat quoque in hanc ecclesiam tuam quam sub invocatione sancti nominis tui, in honore sanctæ Trinitatis ([*vel*] sancti

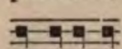
[vel] *sanctorum* N. vel sanctæ [vel *sanctarum* N. indigni consecramus, Spiritus Sanctus tuus septiformis gratiæ ubertate redundans, ut quotiescunque in hac domo tuâ, sanctum nomen tuum fuerit invocatum, eorum qui te invocaverint à



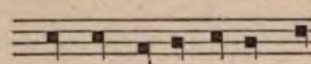
te pio Domino preces exaudi-antur. O beata et sancta Trinitas, quæ omnia



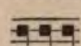
purificas, omnia mundas omni-a exornas.



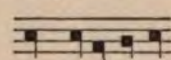
O be-ata majestas Dei quæ cuncta imples,



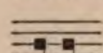
cuncta contines, cunctaque disponis. O



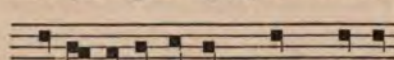
beata et sancta manus Domini quæ omnia



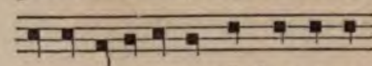
sanctificas, omnia benedicis, omni-a locu-



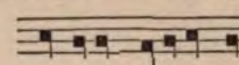
pletas. O sancte sanctorum Deus, tuam clementiam humillimâ devotione deposcimus, ut hanc ecclesiam per nostræ humilitatis famulatum in honore sanctæ Trinitatis (sancti tui [vel] *sanctorum tuorum* N. vel sanctæ tuæ [vel] *sanctarum tuarum* N.) puri✠ficare, bene✠dicere, conse✠crareque digneris perpetuâ sancti-



ficationis tu-æ u-berta-te. Hic quoque sacerdotes sacrificium tibi laudis offerant; hic fideles populi vota persolvant; hic peccatorum onera solvantur; fideliumque

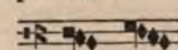


lapsa reparentur. In hac ergo, quæsumus, Domine, domo tuâ, Spiritûs Sancti gratiâ ægroti sanentur, infirmi restituantur, claudi curentur, leprosi mundentur, cæci illuminentur, dæmonia ejiciantur. Cunctorumque hic debilium ægrotationes, te, Domine, annuente, pellantur; omnium etiam vincula peccatorum absolvantur, ut omnes qui hoc templum beneficia justa deprecaturi ingrediuntur, cuncta se impetrâsse lætentur; ut concessâ misericordiâ quam precantur perpetuò miserationis



tuæ munere glori-entur. Per Dominum.

*Post hæc pergat episcopus ad superiorem gradum cantando hanc Antiphonam.*



De - us cujus sedes est cœlum, et terra scabellum pedum tuorum, tu pavimentum hoc sanctifica, omnesque te hic adorantes scalam somniantis Jacob fac ascendere; ut per hanc virtutum gradibus ad te perveniant ubi in templo sancto tuo benedictus permanes in sæcula.

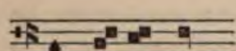
*Psalmus.* Magnus Dominus.

*Sequitur Oratio.*

SOLUS ineffabilis potentiæ et clementiæ Deus, qui omnia in mensurâ et numero et pondere disposuisti, dum cœlum terramque inexcogitabili sapientiâ condidisti; tu super hoc pavimentum bene✠dictionem tuam effunde de sanctuario tuo, ubi tibi splendida angelorum deservit hierarchia, omniumque sanctorum tuorum circumstat ordo panagericus. Pla-

ceat tibi, quæsumus, hoc pavimentum sicut locus ille in quo Jacob dormiens angelos Dei ascendentes et descendentes per scalam, et te innixum scalæ contemplatus est. Sit tibi etiam, Domine, pavimentum hoc quemadmodum locus quem idem Jacob Phanuel appellavit dicens, Vidi Dominum facie ad faciem, et salva facta est anima mea. Hîc orantes veste nuptiali induantur, et ad convivia cœlestia introducantur. Hîc cærimonias tibi Domino omnipotenti immolandas suscipe. Tu vasa et libatoria domûs hujus sanc✠tifica. Hîc oratio fidelium sicut incensum fraglantissimum in conspectu tuo dirigatur. Annue quoque ut quod agimus in mysterio, idipsum efficiamur devotissimè subsequendo; quatenus omnes introducamur ad contemplandam gloriam cœlestis Hierusalem. Per Dominum.

*Hac Oratione expletâ, ingrediendum est ad altare, cantando hanc Antiphonam.*



In-tro - i - bo ad altare Dei ad Deum qui lætificat juventutem meam.

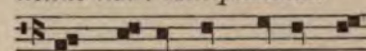
*Psalmus.* Judica me Deus. æuouae.

*Veniens vero episcopus ante altare, faciat maltam de calce et tegulâ vel sabulo cum aquâ benedictâ ad recondendas suo loco reliquias. Postea vero effundat quod remansit de ipsâ aquâ ad basin altaris. Deinde benedicat tabulam altaris. Tabula prius lota esse debet aquâ sanctâ.*

*Oratio.*

DOMINE sancte Pater, omnipotens æterne Deus, misericordiam tuam vocibus exsultantibus deprecamur, ut qui per omnem mundum fidem sparsisti, ecclesiam congregâsti, quique lapidem abscisum de monte sine manibus angulari compage solidâsti; hoc *(hæc)* quoque altare *(altaria)* serenus illustra, hocque *(hæcque)* æterno lumine irriga; et ita diversis undique charismatibus locupleta, ut super illud *(illa)* admirandam Filii tui hostiam ipse bene✠dicas impositam, ipse suscipias consecratam. Per eundem.

*Et extergatur altare de lintheo, canendo hanc Antiphonam.*



Ec - ce ta-ber-na-cu-lum Dei cum hominibus et Spiritus Dei habitat in vobis templum enim Dei sanctum est quod estis vos pro cujus amore celebratis hodie gaudia templi tempore festi.

*Psalmus.* Laudate Dominum omnes.

*Oratio.*

DOMINE, sancte Pater, omnipotens æterne Deus, creator cœli et terræ, maris et omnium elementorum, supplices majestatem tuam exoramus et petimus, ut bene✠dicere et sancti✠ficare digneris hoc altare *(hæc altaria)* ex lapideâ creaturâ tuâ manu hominis quadratum, *(quadrata)* sicut benedicere dignatus es altare illud quod Noe post transactum cataclisma per verbum sanctum tuum in nomine Dei Patris omnipotentis ædificavit; super quod diversa animantia terræ oblata sunt munda et immunda; scilicet immunda in figurâ gentilium quæ à Spiritu Sancto mundata sunt, et in odorem suavitatis accepta, scripturâ commemorante cognovimus. Suscipiatur, quæsumus, Domine, apud te hic superpositum sacrificium quodcunque per manus sacerdotum tibi oblatum fuerit; et proficiat offerentibus et communicantibus in vitam æternam. Per Dominum.

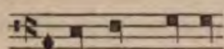
*Deinde mittat episcopus oleum super altare in medio crucem faciens et super quatuor angulos, ita dicendo.*

SANCTIFICETUR et consecretur hoc altare per istam unctionem et nostram benedictionem in nomine Patris et Filii et Spiritûs Sancti in honore et memoriâ beatæ Trinitatis [*vel*] Dei genitricis Mariæ et sancti [*vel*] *sanctorum N.* vel sanctæ [*vel*] *sanctarum N.* omniumque sanctorum.

Pax vobis.

Et cum spiritu tuo.

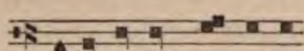
*Interim cantetur a clero hæc Antiphona.*



E-rex-it Ja-cob lapidem in titulum fundens oleum desuper.

[*Psalmus.*] Quàm dilecta. æ u o u a e.

*Postea thurificet episcopus altare (altaria,) cantando hanc Antiphonam.*



Di-ri-ga-tur Do-mi-ne ad te oratio mea sicut incensum in conspectu tuo.

*Quo peracto, episcopus dicat,*

Oremus.

*et diaconus,*

Flectamus genua.

*Sequitur*, Levate.

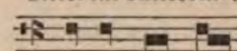
*Oratio.*

DEUM universitatis artificem et immensæ molis admirabilem conditorem, fratres carissimi, votis exsultantibus deprecemur; ut qui per totum mundum fidem aspersit, et Ecclesiam congregavit, quam lapis excisus sine manibus angulari compage solidavit, ut attolleret caput in cœlum qui de cœlo accepit fundamentum; altare hoc *(altaria hæc)* ad conficiendum in eo *(eis)* vitæ sacramentum compositum *(composita)* ita chrismate divinæ sanctificationis perfundat, ut super illud *(illa)* adorandam Filii sui hostiam ipse benedicat impositam, ipse suscipiat consecratam. Sit hîc victima Unitati substantiæ et personarum Trinitati grata et acceptabilis; ut hoc altare quod *(hæc altaria quæ)* per invocationem nominis sui pio dedicamus officio, præsentiâ suæ visitationis illustret, et sanctificatione bene✠dicat, et perpetuâ inhabitatione possideat, qui unus in Trinitate perfectâ vivit et regnat Deus, per omnia sæcula sæculorum. Amen.

*Finitâ Oratione, mittat iterum oleum similiter sicut prius, ita dicendo.*

Sanctificetur et consecretur *ut supra.*

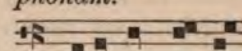
*Interim cantetur à clero hæc Antiphona.*



Ma-ne sur-gens Jacob erigebat lapidem in titulum fundens oleum desuper votum vovit Domino: verè locus iste sanctus est et ego nesciebam.

*Psalmus.* Deus noster refugium. æ u o u a e.

*Deinde thurificet episcopus altare (altaria) ut prius, cantando hanc Antiphonam.*



Stetit an-ge-lus juxta aram templi habens thuribulum aureum in manu suâ.

*Postea dicat episcopus*

Oremus.

*et diaconus*

Flectamus genua.

*Sequitur*, Levate.

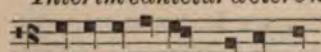
*Deinde episcopus dicat hanc Orationem.*

DEUS, qui ad sacrificandum primogenitum tibi populum tabernaculi exemplar in monte Syna Moysi famulo tuo mysticis significationibus demonstrâsti, secundùm cœlestium formam terris sanctum disponens, ut ad teipsum quæ nostra videntur attraheres, et supernis terrena sociares, quatenus eminentiæ spiritualis illuc tenderet te vocante fastigium, unde te ordinante sumpsit exordium; hoc quoque altare *(hæc quoque altaria)* salutaribus celebrandæ redemptionis mysteriis præparatum *(præparata)* rore cœlestis unguenti asperge, et aromatibus divinæ sanctificationis perfunde, ac munus gratiæ consecrantis super illud *(illa)* placatus impone, dignumque sit *(dignaque sint)* supra quod *(quæ)* electas ad sacrificium creaturas in corpus et sanguinem redemptionis virtus secreta convertat, et in sacras Agni hostias invisibili mutatione transcribat; ut sicut Verbum caro factum est, ita in Verbi substantiam benedicta oblationis natura proficiat; et quod prius victui fuerat alimonia, vita hìc efficiatur æterna. Per eundem.

*Dein mittat chrisma similiter super altare (altaria), ita dicendo,*

Sanctificetur et consecretur, *ut supra.*

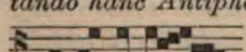
*Interim cantetur a clero hæc Antiphona.*



Æ-di-fi-ca-vit Mo-y-ses altare Domino Deo offerens super illud holocausta odoratus est: Dominus odorem suavitatis et benedixit ei.

*Psalmus.* Magnus Dominus. æuouae.

*Postea thurificet episcopus altare, cantando hanc Antiphonam.*



Di-ri-ga-tur oratio mea sicut incensum in conspectu tuo, Domine.



*Postea dicat episcopus,*

Oremus,

*et diaconus*

Flectamus genua.

*Sequitur,*

Levate,

*et episcopus.*

*Oratio.*

SINGULARE illud propitiatorium quod se in arâ crucis nobis redimendis obtulit immolandum, cujus præfiguratione patriarcha Jacob lapidem erexit in titulum quo fieret sacrificium, et porta cœli desuper aperiretur in exauditionis oraculum, suppliciter tibi, Domine, preces fundimus, ut hujus altaris expolitam materiem *(horum altarium expolitas materies)* supernis sacrificiis imbuendam *(imbuendas)*, ipse tuæ dotari sanctificationis ubertate præcipias, qui quondam lapideis legem scripsisti in tabulis. Qui vivis.

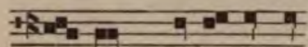
*Oratio.*

OMNIPOTENS Deus, universarum rerum rationabilis artifex, qui inter cæteras creaturas formam lapidei metalli ad obsequium tui sacrificii condidisti, ut legis libatorium tuo præparetur altari; annue dignanter hujus institutor mysterii, ut quicquid hìc oblatum sacratumve fuerit nomini tuo, assurgat religioni, proficiat spei, innitatur fidei, sit præcipuè dignum honore. Per Dominum.

*Deinde circumeat intus ecclesiam per parietes, incipiens a sinistro angulo orientis, faciens crucem cum pollice de ipso chrismate in duodecim locis, dicens.*

SANCTIFI✠CETUR hoc templum per istam unctionem, et nostram benedictionem, in nomine Pat✠ris, et Fi✠lii, et Spiritûs ✠ Sancti. Amen.

Pax tibi.
Et cum spiritu tuo.
*Et cantetur hæc Antiphona.*



O quàm me-tu-en-dus est: locus iste verè non est hic aliud nisi domus Dei et porta cœli.

*Psalmus.* Magnus Dominus. æuouae.

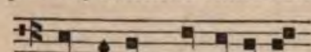
*Post hanc Antiphonam, canatur Sequentia de sanctâ Cruce,* Laudes crucis.

*Interim incensentur cruces.*

*Oratio.*

OMNIPOTENS sempiterne Deus, effunde, quæsumus, super hunc locum gratiam tuam, et omnibus in te sperantibus auxilium tui muneris ostende, ut hìc et sacramentorum tuorum virtus et votorum hìc obtineatur effectus. Per Dominum.

*Tunc præsul egrediens, hoc ipsum extra cum chrismate in circuitu ecclesiæ faciat, canendo hanc Antiphonam.*



La-pi-des pre-ti-o-si omnes muri tui: et turres Hierusalem gemmis ædificabuntur.

*Psalmus.* Lauda Hierusalem.

*Tunc incensentur cruces deforis.*

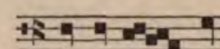
*Oratio.*

DEUS, qui de vivis et electis lapidibus æternum majestati tuæ condis habitaculum; auxiliare populo supplicanti, ut ecclesia tua cœlestibus amplificetur augmentis. Per Dominum.

*Benedictio incensi.*

DOMINE Deus omnipotens, cui astat exercitus angelorum cum tremore, quorum servitium spiritale et igneum esse cognoscitur; dignare respicere, et bene✠dicere, et sanctifi✠care hanc creaturam incensi, ut omnes languores cunctæque insidiæ inimici odore ejus percepto fugentur à plasmate tuo, quod Filii tui sanguine redemisti. Qui tecum vivit.

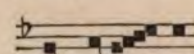
*Finitâ Oratione, ingrediatur pontifex ecclesiam, et accedens ad altare benedicat incensum benedictione suprascriptâ, accipiatque quinque grana benedicti incensi, de quibus unum mittat in medio altaris in loco in quo facta est unctio chrismatis et olei. Cætera grana incensi mittat per quatuor cornua altaris, ubi similiter unctio facta fuit; et ita, super altare ipsa grana tunc accendantur, cantando hanc Antiphonam.*



Do-mi-ne ad te dirigatur oratio mea sicut incensum in conspectu majestatis tuæ.

*Psalmus.* Domine, clamavi.

*Mittatur etiam incensum in thuribulo, quod episcopus accipiens, incenset inde altare desuper et in circuitu, cantando Antiphonam.*



Ecce o--dor filii mei sicut odor agri pleni quem benedixit Dominus.

*Psalmus.* Lauda Hierusalem.

*Antiphona.* Ædificavit Moyses altare Domino Deo.

*Psalmus.* Magnus Dominus.

*Sequitur Oratio.*

DOMINE sancte, Pater clemens, cujus nec initium nec finis advertitur, qui tantus es quantus esse voluisti, scilicet sanctus atque mirabilis; Deus, cujus majestatem elementa non capiunt; te benedicimus, te supplices deprecamur, ut sit tibi altare hoc *(sint tibi altaria hæc)* sicut illud quod Abel, salutaribus mysteriis in passione precursor, jugulatus à fratre novo sanguine imbuit et sacravit. Sit

*(sint)* tibi, Domine, altare hoc *(altaria hæc)* sicut illud quod Abraham pater noster quia videre te meruit fabricavit; in quo summus sacerdos tuus Melchisedech sacrificii normam triumphalis expressit. Sit *(sint)* tibi, Domine, altare hoc *(altaria hæc)* sicut illud in quo Abraham seminarium fidei nostræ Ysaac filium suum dum tibi toto corde credidit imposuit, in quo salutari mysterio sacramentum Dominicæ passionis ostensum est, dum offertur filius, et agnus occiditur. Sit *(sint)* tibi, Domine, altare hoc *(altaria hæc)* sicut illud quod Ysaac puteum profundæ puritatis inveniens, abundantiæ ei nomen imponens tuæ majestati dicavit. Sit *(sint)* tibi, Domine, altare hoc *(altaria hæc)* sicut ille lapis quem Jacob supponens capiti suo ascendentes et descendentes angelos per scalæ mysterium somno revelante cognovit. Sit *(sint)* tibi, Domine, altare hoc *(altaria hæc)* sicut illud quod Moyses susceptis mandatis tuis in præfiguratione apostolicâ duodecim lapidum constructione formavit. Sit *(sint)* tibi, Domine, altare hoc *(altaria hæc)* sicut illud quod Moyses septem dierum purificatione mundavit, et cœlesti tuo alloquio sanctum vocavit, sicut locutus es ad eum dicens; siquis tetigerit altare hoc, sanctificatus habeatur. In hoc ergo altari *(his ergo altaribus)* juguletur luxuria, omnisque libido feriatur; offeratur pro turturibus sacrificium castitatis; pro pullis columbarum innocentiæ sacrificium. Per Dominum.

*Deinde dicat episcopus.*

Oremus.

*et diaconus,*

Flectamus genua.

*Sequitur,*

Levate.

3*

*Oratio.*

DEI Patris omnipotentis misericordiam, dilectissimi fratres, deprecemur; ut hoc altare *(hæc altaria)* sacrificiis spiritualibus consecrandum *(consecranda)* vocis nostræ exoratus officio præsenti sanctificatione bene✠dicat; ut in eo *(eis)* semper oblationes famulorum suorum studio sanctæ devotionis impositas, bene✠dicere et sanc✠tificare dignetur; et spirituali placatus incenso, precanti familiæ suæ promptus exauditor assistat. Per Dominum.

*Deinde dicat episcopus,*

Oremus.

*et diaconus,*

Flectamus genua.

*Sequitur*

Levate.

*Oratio.*

OMNIPOTENS Deus, in cujus honore hoc altare *(hæc altaria)* sub invocatione sanctissimi nominis tui indigni consecramus; clemens et propitius preces nostræ humilitatis exaudi; et præsta ut in hac mensâ *(his mensis)* sint tibi libamina accepta, sint grata, sint pinguia, et Spiritûs Sancti tui rore perfusa; ut omni tempore in hoc loco supplicantis tibi familiæ tuæ anxietates releves, ægritudines cures, preces exaudias, vota suscipias, desiderata confirmes, postulata concedas. Per Dominum. in unitate ejusdem. *usque* Per omnia sæcula sæculorum. Amen.

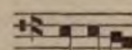
Dominus vobiscum.

Sursum corda.

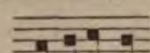
Gratias agamus Domino Deo nostro.

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte Pater omnipotens Æterne Deus; Ut propensiori

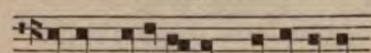
curâ et attentiori famulatu tibi servitutis officia deferamus; hoc præsertim in tempore quo religiosarum mentium habi-



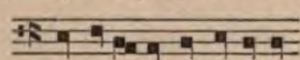
turum *(habitura)* reverentiam altare



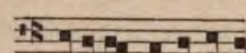
*(altaria)* dedicamus. Dignare igitur Dominator Domine, hoc *(hæc)* quæsumus, altare *(altaria)* cœlesti sanctificatione perfundere et bene✠dicere; ut Sancti



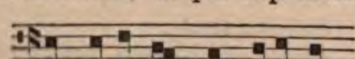
Spiritûs illustra-ti-one præfulge-at. Sit *(præfulgeant. Sint)* illius quoque apud te gratiæ cujus fuit illud quod Abraham pater fidei nostræ, filium immolaturus exstruxit; quod Ysaac in conspectu majestatis tuæ instituit; quod Jacob Dominum magnâ videns visione erexit; ut hîc orantes exaudias, hîc oblata sanctifices, hîcque superposita benedicas; hîc



quoque benedicta distribu-as. Sit *(sint)* ergo ecclesiæ tuæ titulus sempiternus, sit mensa *(tituli sempiterni; sint mensæ)*



cœlesti spiritualique convivi-o præparata *(præparatæ)*. Tu enim Domine, proprio ore tuo hostias super hoc *(hæc)* impositas benedicito; et benedictas suscipito; atque nobis omnibus tribue, ut participatione



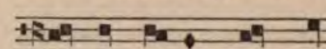
earum vitam adquiramus sempiternam. Per Dominum. [in unitate] ejusdem.

*Hic recondantur reliquiæ quæ in altari reponendæ sunt, expanso velo si potest fieri inter clerum et populum; et antequam imponantur, dicatur hæc Oratio.*

DEUS, qui in omni loco dominationis tuæ dedicator assistis; exaudi nos quæsumus, et concede ut inviolabilis hujus loci permaneat consecratio; et beneficia tui muneris universitas sanctæ ecclesiæ quæ supplicat mereatur. Per Dominum.

*Hac expletâ, ponat chrisma in confossione per quatuor angulos crucem faciens, et dicens,* In nomine Pa✠tris et Fi✠lii et Spiritûs ✠ Sancti. Amen.

*Deinde incensetur reliquiarum locus; postea accipiat episcopus propriâ manu reliquias, et recondat in apto loco, canendo hanc Antiphonam.*

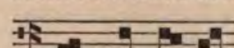


Ex-sul-ta-bunt sanc - ti in gloriâ lætabuntur in cubilibus suis.

*Sequitur Oratio.*

DEUS, qui altaria nomini tuo dicanda sanctificas; præsta, quæsumus, ut quæ fragilitas nostra non meretur, gratiâ Sanctæ Trinitatis *(intercessione beati [vel] beatorum vel beatæ [vel] beatarum N.)* huc Spiritûs tui plenitudo descendat, qui et munera nostra sanctificet, et indulgentiam nobis tuæ pietatis accumulet. Per Dominum. [in unitate] ejusdem.

*Tunc ponat tabulam super reliquias, cantando hanc Antiphonam.*



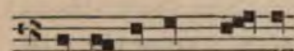
Sanc - ti tu - i Domine benedicent te gloriam regni tui dicent, alleluya, alleluya, alleluya.

*Oratio.*

DEUS, qui ex omni coaptatione sanctorum condis habitaculum; da

ædificationi tuæ incrementa cœlestia : et præsta ut quorum *(cujus)* hic reliquias pio amore amplectimur, eorum *(ejus)* semper meritis adjuvemur. Per.

*Deinde liniat eam cum calce quæ ante fuerat præparata, et interim cantet hanc Antiphonam.*



Corpo-ra sanc-to - rum in pace sepulta sunt et vivent nomina eorum in æternum.

*Oratio.*

OMNIPOTENS sempiterne Deus, altare hoc nomini tuo dedicatum cœlestis virtutis benedictione sancti✠fica, et omnibus in te sperantibus, auxilii tui munus ostende; ut hic et sacramentorum virtus, et votorum obtineatur effectus. Per.

*His peractis, teneant ministri lintheamina quibus altare ornandum est : et benedicat ea episcopus, ita dicendo.*

Dominus vobiscum.

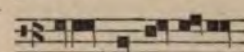
Oremus.

DOMINE Deus omnipotens, qui ab initio hominibus utilia et necessaria creâsti ; quique sacerdotalia vestimenta sacerdotibus et levitis, ornamenta quæque et lintheamina fieri famulum tuum Moysen per quadraginta dies docuisti, quæ soror ipsius Maria honorificè texuit, et fecit in usum tabernaculi fœderis ; te, quæsumus, sancti✠ficare, bene✠dicere, conse✠crareque digneris hoc lintheamen in usum altaris tui. Per.

*Oratio.*

DIGNARE, Domine Deus omnipotens rex regum et Dominus dominantium, sacerdos omnium et pontifex universorum, per quem unà cum Patre Sanctoque Spiritu facta sunt universa, in nomine tuo bene✠dicere, conse✠crare, et sancti✠ficare hæc omnia ornamenta hujus altaris, et quemadmodum sanctificâsti officia tabernaculi testimonii, ita nunc manens in æternum summus sacerdos sacerdotum ut diximus, hæc omnia ornamenta et omnia instrumenta hujus altaris quæ inter nostras manus habentur, corde puro precamur ut bene✠dicas, puri✠fices, conse✠cres, et sanctificata conserves; Qui vivis et regnas Deus, per omnia sæcula sæculorum.

*Postea aspersis aquâ benedictâ ornamentis, vestiatur altare, cum hac Antiphonâ.*



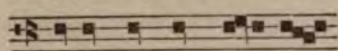
Or - na - verunt faciem templi coronis aureis et dedicaverunt altare Domino, alleluya.

*Psalmus.* Magnus Dominus. æuouae.

*Oratio.*

MAJESTATEM tuam, Domine, humiliter imploramus, ut altare hoc ad suscipienda populi tui munera institutum potenter bene✠dicere et sancti✠ficare digneris ; et quod nunc à nobis indignis sub tui nominis invocatione in honore et nomine sanctæ Trinitatis *(sancti tui, vel sanctæ tuæ* [*vel*] *sanctarum tuarum N.)* sacrosancti chrismatis unctione est delibutum placeat tibi ; hocque altare in conspectu pietatis tuæ maneat in perpetuum ; ut quicquid deinceps super illud oblatum sacratumve fuerit, dignum tibi fiat holocaustum, atque omnium hic offerentium sacrificia, à te pio Domino Deo benignè suscipiantur ; et per ea peccatorum nostrorum, et eorum vincula absolvantur, maculæ deleantur, veniæ impetrentur, gratiæ adquirantur; quatenus unà cum sanctis et electis tuis vitam percipere æternam mereamur. Per.

*Finitâ hac Oratione, exigatur dos a domino fundi, sine quâ ecclesia non potest nec debet dedicari. Concessa vero dos offeratur ab ipso domino super altare per cultellum vel per baculum, clero prosequente hanc Antiphonam.*



Confirma hoc De - us quod operatus es in nobis à templo sancto tuo quod est in Hierusalem, alleluya, alleluya.

*Psalmus.* Exsurgat.

*Oratio.*

DESCENDAT, quæsumus, Domine Deus noster, Spiritus Sanctus tuus super hoc altare; qui et populi tui dona sanctificet, et sumentium corda dignanter emundet. Per. [in unitate] ejusdem.

*Alia Oratio.*

DOMINE sancte Pater, omnipotens æterne Deus, clemens et propitius preces nostræ humilitatis exaudi; et respice ad hujus altaris holocaustum quod modò à fidelibus in sacramentum Filii tui ad consecrandum offertur; et concede ut te protegente *(interveniente beato apostolo tuo (apostolis tuis) vel martyre (martyribus) vel confessore (confessoribus) N. vel virgine tuâ (virginibus tuis,) N.)*, non igne visibili probetur, sed infusum Sancti Spiritûs gratiâ in odorem suavitatis tibi accendatur, et legitimè illud sumentibus eucharistia medicabilis fiat, et omnibus ad vitam proficiat æternam. Per eundem. In unitate ejusdem.

*Deinde commendet præsul oratorium Deo et sancto in cujus honore dedicatum est, ita dicendo.*

*Commendatio.*

TIBI sancte *(vobis sancti)* N. vel sancta *(sanctæ)* N. commendamus hanc curam templi hujus quod consecravimus Domino Deo nostro; ut hîc intercessor *(intercessores) (vel interventrix)* exsistas *(interventrices exsistatis)*, preces et vota offerentium hîc Domino Deo conferas, custosque pervigil et janitor (vel janitrix) insegregabilis *(conferatis, custodesque pervigiles et janitores vel janitrices insegregabiles)* hujus domûs Domini Dei nostri perseveres *(perseveretis)*; inimici humani generis tentamentis scutum tuæ *(vestræ)* interpellationis opponas *(opponatis)*; ne precum sanctarum et votorum hîc fidelium, malitiæ auctor efficiatur infector; sed te *(vobis)* præcipuè cui *(quibus)* hanc curam commendamus interveniente *(intervenientibus)*, omnibusque sanctis adjuvantibus, clypeo divini tutaminis, à læsione corporis et animæ protecti, omnes hîc orantes exaudiantur. Odoramenta quoque orationum plebis Christianæ in libatorio vasis aurei angelico comitatus *(comitati)* juvamine, ad Patris thronum tu conferas *(vos conferatis)* præ cæteris; quatenus jugi intuitu Dominus Deus noster, per virtutem sanctæ crucis hîc ingredientes et orantes tueri, et gubernare dignetur; Qui vivit et regnat per omnia sæcula sæculorum. Amen.

*Item commendatio de sanctâ Cruce.*

TIBI, sancta crux, commendamus templi istius curam quod ad honorem tui sanctissimi nominis consecravimus; ut hîc auxiliatrix exsistas; inseparabile tutamen hujus sanctæ domûs tuæ perseveres; contra sæva jacula inimicorum omnium scutum divinæ protectionis tuæ fortiter opponas; ne precum sanctarum et votorum hîc fidelium, malitiosus infector auctor efficiatur. Sed te, beata crux, cui hanc curam commendamus protegente, clypeo tuæ sanctæ defensionis

ab omni læsione corporis et animæ protecti, omnes hîc orantes exaudiantur. Odoramenta quoque orationum plebis Christianæ, libatorio vasis aurei ad summum divinæ majestatis thronum conferre digneris; quatenus jugi miseratione Dominus Deus noster per virtutem et fortitudinem tuam, O benedicta crux, hîc ingredientes et orantes tueri et gubernare dignetur. Qui vivit et regnat Deus. Per.

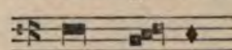
*Item commendatio de Sanctâ Trinitate.*

TIBI, sancta Trinitas, unus Deus, commendamus hanc curam templi hujus quod consecravimus tibi soli Domino Deo nostro, ut hîc protector exsistas; preces et vota offerentium hîc suscipias; custosque pervigil et defensor insegregabilis hujus sanctæ domûs perseveres; inimici humani generis tentamentis scutum divinæ protectionis tuæ opponas; ne precum sanctarum et votorum hîc fidelium malitiosus infector efficiatur. Sed te, sancta Trinitas, cui hanc curam commendamus protegente, clypeo tui divini tutaminis à læsione corporis et animæ protecti; omnes hîc orantes exaudiantur. Odoramenta quoque orationum plebis Christianæ libatorio vasis aurei ad summum majestatis tuæ thronum digneris suscipere; quatenus jugi misericordiæ tuæ intuitu, hîc ingredientes et orantes tueri, et gubernare digneris. Qui unus in Trinitate perfectâ vivis et gloriaris Deus. Per.

*Tunc episcopus elevatâ manu dexterâ benedicat ecclesiam hac benedictione, dicens.*

BENEDICTIO Dei Pa✠tris omnipotentis, et Fi✠lii, et Spiritûs ✠ Sancti, maneat super domum istam, et super omnes adorantes in eâ; qui Trinus in Unitate, et Unus in Trinitate vivit et gloriatur Deus, per infinita sæcula sæculorum.

*Finitâ autem dedicatione ecclesiæ, egrediatur pontifex cum ministris, et exuat se vestimentis quibus prius fuerat indutus, lotisque manibus suis, rursus vestiat se pretiosioribus et mundioribus indumentis. Ministri quoque necessarii induantur, et cum omni veneratione sanctas cruces et textus sancti evangelii reliquasque reliquiarum thecas, necnon et luminaria manibus gestent; procedat episcopus cum omni clero ad ecclesiam quam consecravit, sonorâ voce cantando hanc Antiphonam.*

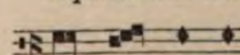


Sanc - tum est verum lumen et admibile ministrans lucem hiis qui permanserunt in agone certaminis recipiunt ab ipso splendorem sempiternum in quo assiduè felices lætantur.

*Finitâ hac Antiphonâ, antequam ingrediantur dicat episcopus hanc Orationem.*

DEUS, qui in omni loco tuæ dominationis dedicator assistis; exaudi nos, quæsumus, et concede ut sub protectione sanctæ Trinitatis *(deprecatione sanctæ Mariæ, vel sancti apostoli tui (sanctorum apostolorum tuorum) N. vel martyris (martyrum) vel confessoris (confessorum) vel virginis (virginum) N.)* inviolabilis hujus ecclesiæ permaneat consecratio, et beneficia tui muneris quæ supplicamus, obtinere mereamur. Per.

*Sequitur hæc Antiphona ad introitum,*



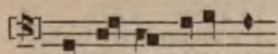
In - gre - de - re [benedicte Domine præparata est habitatio sedis tuæ.]

*Psalmus.* Misericordias.

*Et postquam episcopus intraverit, rursus dicat hanc Orationem.*

DEUS, cujus salutari visitatione fidelium corda mundantur; templum hoc, quæsumus, introitu propriæ tuæ visitationis illustra; et concede ut sicut tuorum reliquias sanctorum devoto corde prosequimur, sic te opitulante eorum ducatu gaudia regni cœlestis introire mereamur. Per.

*Sequitur hæc Antiphona.*

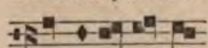


Vi-di ci-vi-ta-tem [sanctam Hierusalem ornatam et compositam de orationibus sanctorum et ibi cantant omnes sancti canticum novum, alleluya, alleluya.]

*Item alia Oratio.*

DEUS, qui ex omni coaptatione sanctorum æternum majestati tuæ condis habitaculum; da ædificationi tuæ incrementa cœlestia; ut intercessione sanctorum tuorum N. quorum *(sancti tui N. cujus)* reliquas pio amore complectimur, eorum *(ejus)* semper meritis adjuvemur. Per.

*Deinde introducat episcopus eos qui luminaria manibus gestant, qui eadem luminaria per quatuor angulos ecclesiæ dividant, modulando hanc Antiphonam.*



Ab o-ri-en-te portæ tres: ab occidente portæ tres: ab aquilone portæ tres: ab austro portæ tres.

*Psalmus.* Dominus regnavit, decorem.

*Et iterum inducat pontifex reliquum vulgus, sicuti consuetudo est, et dicat hanc Orationem.*

DEUS, qui in apostolorum tuorum prædicationibus ecclesiæ tuæ regni cœlestis ingressum præstitisti, quosque mundi luminaria vocari voluisti; concede, quæsumus, ut quorum ducatu ingredimur et splendore illuminamur, eorum precibus adjuti, majestatis tuæ obtutibus hæc nostra officia placabilia perficiamus. Per.

*Hac expletâ Oratione, cantores sonorâ voce incipiant Introitum* Terribilis est locus. *Sicque more solito dominus episcopus missæ peragat solemnia. Post Evangelium autem habeat pontifex sermonem ad populum de dedicatione ecclesiæ, de pace venientium ac redeuntium, de feriando anniversario ejusdem dedicationis die in eâdem parochiâ, de concessâ eidem ecclesiæ legitimâ dote sine quâ dedicari ecclesiam non oportet, de nominibus sanctorum in quorum honorem ecclesia dedicata sit; postea compleat missam.*

[*Introitus.*]

TERRIBILIS est locus iste hic domus Dei est et porta cœli et vocabitur aula Dei.

*Psalmus.* Dominus regnavit, decorem [indutus].

*Collectio.*

DEUS, qui sacrandorum tibi auctor es munerum; effunde, quæsumus, super hanc orationis domum benedictionem tuam; ut adjuvante Trinitate *(interveniente (intervenientibus) beatâ Dei genitrice Mariâ, vel beato (beatis) N.)* ab omnibus invocantibus nomen tuum, defensionis tuæ auxilium sentiatur. Per.

*Lectio libri Apocalipsis: Johannis apostoli.*

IN diebus illis, Vidi civitatem sanctam Hierusalem novam descendentem de cœlo, à Deo paratam sicut sponsam ornatam viro suo. Et audivi vocem magnam, de throno dicentem; Ecce taber-

naculum Dei cum hominibus, et habitabit cum eis. Et ipsi populus ejus erunt, et ipse Dominus cum eis erit, eorum Deus. Et absterget Deus omnem lacrymam ab oculis eorum; et mors ultra non erit, neque luctus, neque clamor, neque dolor erit ultra, quæ prima abierunt. Et dixit qui sedebat in throno; Ecce nova: facio omnia.

*Gradale.*

LOCUS iste à Deo factus est inæstimabile sacramentum irreprehensibilis est.

*V.* Deus, cui astant angelorum chori, exaudi preces servorum tuorum.

Alleluya. *V.* Adorabo ad templum sanctum tuum et confitebor nomini tuo.

*Si post Septuagesima usque ad Pascha evenerit, dicatur hic Tractus.*

QUAM dilecta tabernacula tua Domine virtutum concupiscit et deficit anima mea in atria Domini.

*V.* Cor meum et caro mea exsultaverunt in Deum vivum.

*V.* Etenim passer invenit sibi domum: et turtur nidum ubi reponat pullos suos.

*V.* Altaria tua Domine virtutum: rex meus et Deus meus.

*V.* Beati qui habitant in domo tuâ: in sæculum sæculi laudabunt te.

*Quod si iste ignotus fuerit, tunc canatur ille qui omnibus notus est, id est,* Laudate Dominum omnes gentes.

*Secundum Lucam.*

IN illo tempore, Egressus Jesus, perambulabat Jericho. Et ecce vir nomine Zacheus, et hic erat princeps publicanorum, et ipse dives. Et quærebat videre Jesum quis esset; et non poterat præ turbâ, quia staturâ pusillus erat. Et præcurrens ascendit in arborem sicomorum ut videret illum, quia inde erat transiturus. Et cùm venisset ad locum, suspiciens Jesus vidit illum, et dixit ad eum; Zachee, festinans descende; quia hodie in domo tuâ oportet me manere. Et festinans descendit, et excepit illum gaudens. Et cùm viderent omnes, murmurabant dicentes, quòd ad hominem peccatorem divertisset. Stans autem Zacheus, dixit ad Dominum; Ecce dimidium bonorum meorum, Domine, do pauperibus; et siquid aliquem defraudavi, reddo quadruplum. Ait Jesus ad eum; Quia hodie salus domui huic facta est, eò quòd et ipse filius sit Abrahæ. Venit enim Filius Hominis quærere et salvum facere: quod perierat.

Credo in unum Deum.

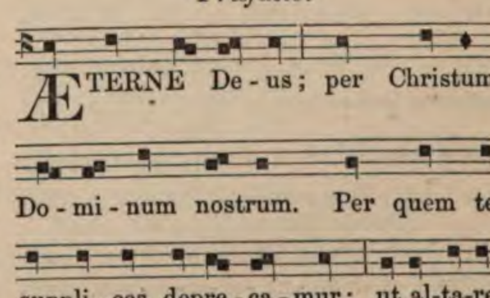
*Offertorium.*

DOMINE Deus, in simplicitate cordis mei lætus obtuli universa et populum tuum qui repertus est vidi cum ingenti gaudio: Deus Israel custodi hanc voluntatem.

*Secreta.*

OMNIPOTENS sempiterne Deus, altare hoc nomini tuo dedicatum, cœlestis virtutis benedictione sanctifica, et omnibus in te sperantibus auxilii tui munus ostende, ut propitiante Trinitate *(interveniente beatâ Dei genitrice Mariâ et beato (beatis) vel beatâ (beatis) N.)* hîc, et sacramentorum virtus et votorum obtineatur effectus. Per Dominum.

*Præfatio.*



hoc sanctis u-sibus præpa-ratum, cœlesti dedica-ti-one sancti-fices; et sicut Mel-chisedech sa-cerdotis præci-pu-i oblati-onem, dignati-one mirabi-li susce-pis-ti; ita impo-si-ta novo hu-ic alta-ri munera, semper accepta-re digne-ris. Ut auxili-ante Tri-ni-tate *(interve-ni-ente be-atâ De-i genitrice Mari-â, et beato (beatis) N. vel be-atâ N.)* populus qui in hujus ecclesi-æ domum sanctam con-ve-nit; per hæc libamina cœlesti sanctificati-one salva-tus, ani-marum quoque su-arum salutem per-petu-am con-sequatur. Et ide-o cum an-ge-lis et archangelis; cum thronis et domi-na-ti-o-ni-bus, Cum-que omni mi-li-ti-â cœlestis ex-er-ci-tûs hymnum glo-ri-æ tu-æ ca-ni-mus si-ne fi-ne di-centes.

*Benedictio episcopalis super populum.*

OMNIPOTENS Deus, qui vos hodiernâ die ad dedicationem istius aulæ dignatus est adunare; ipse vos cœlesti benedictione dignetur locupleta-re. *Amen.*

Concedatque vobis fieri templum suum et habitaculum Spiritûs Sancti; qui proprium Filium suum Dominum nostrum Jesum Christum pro nobis elegit immo-la-ri. *Amen.*

Quatenus mente et corpore purificati; habitatorem Deum in vobismetipsis semper habere possitis; et æternæ beatitudinis hæreditatem cum sanctis et electis suis possidere va-le-atis. *Amen.*

Quod ipse præstare.

*Communio.*

DOMUS mea domus orationis vocabitur dicit Dominus in eâ omnis qui petit accipit et qui quærit invenit: et pulsanti aperietur.

*Postcommunio.*

QUÆSUMUS, omnipotens Deus, ut per tui sancti mysterii acceptionem, annuente sanctâ Trinitate *(interveniente beatâ Dei genitrice Mariâ, et beato (beatis) N. vel beatâ (beatis) N.)* in

loco sancto hoc quem nomini tuo indigni dedicavimus, cunctis petentibus aures tuæ pietatis accommodes. Per.

INCIPIT CONSECRATIO ALTARIS.

*Dum episcopus induit se, dicat hunc Psalmum,* Dominus illuminatio, *cum* Gloria Patri. *Quo dicto, subjungatur.*

Kyrieleison.
Christeleison.
Kyrieleison.
Pater noster.
Et ne nos.

Esto nobis, Domine, turris fortitudinis.
[A facie inimici.]
Adjuva nos, Deus salutaris noster.
[Et propter gloriam nominis tui libera nos.]
Fiat misericordia tua, Domine, super nos.
[Quemadmodum speravimus in te.]
Domine, exaudi orationem meam.
Dominus vobiscum.

Oremus.

*Oratio.*

ACTIONES nostras, quæsumus, Domine, et aspirando præveni et adjuvando prosequere; ut (interveniente beatâ Dei genitrice semperque virgine Mariâ, et sancto *(sanctis)* N. vel sanctâ *(sanctis)* N.) cuncta nostra operatio et à te semper incipiat, et per te cœpta finiatur. Per Dominum.

*Quâ finitâ, episcopus stans ante altare dicat ter* Deus, in adjutorium meum intende, *flectens genua ter, et chorus respondeat ter,* Domine, ad adjuvandum me festina, *cum* Gloria Patri *absque* alleluya. *Et statim subsequitur Letania a duobus incipienda; quæ dum cantatur, episcopus prosternat se super tapetum ante altare.*

4*

Kyrieleison.
Christeleison.
Christe audi nos.
Pater de cœlis Deus, miserere nobis.
Fili redemptor mundi Deus, miserere nobis.
Spiritus Sancte Deus, miserere nobis.
Sancta Trinitas, unus Deus, miserere nobis.
Sancta Maria, ora pro nobis.
Sancta Dei genitrix, ora.
Sancta virgo virginum, ora.
Sancte Michael, ora.
Sancte Gabriel, ora.
Sancte Raphael, ora.
Omnes sancti angeli et archangeli, orate.
Sancte Johannes Baptista, ora.
Omnes sancti patriarchæ et prophetæ, orate.
Sancte Petre, ora.
Sancte Paule, ora.
Sancte Andrea, ora.
Sancte Jacobe, ora.
Sancte Johannes, ora.
Omnes sancti apostoli et evangelistæ, orate.
Omnes sancti discipuli Domini, orate,
Sancte Stephane, ora.
Sancte Laurenti, ora.
Sancte Vincenti, ora.
Sancte Ædmunde, ora.
Sancte Thoma, ora.
Omnes sancti martyres, orate.
Sancte Martine, ora.
Sancte Nicholae, ora.
Sancte Kentegerne, ora.
Sancte Cuthberte, ora.
Sancte Benedicte, ora.
Sancte Bernarde, ora.
Omnes sancti confessores, orate.
Sancta Maria Magdalene, ora.
Sancta Agatha, ora.
Sancta Agnes, ora.

Omnes sanctæ virgines, orate.
Omnes sancti, orate pro nobis.
Propitius esto, parce nobis, Domine.
Ab insidiis diaboli, libera nos, Domine.
A damnatione perpetuâ, libera.
Per mysterium sanctæ incarnationis tuæ, libera.
Per passionem et crucem tuam, libera.
Per gloriosam resurrectionem tuam, libera.
Per admirabilem ascensionem tuam, libera.
Per adventum Sancti Spiritûs Paraclyti, libera.
In die judicii, libera.
Peccatores, te rogamus, audi nos.
Ut pacem nobis dones, te rogamus.
Ut ecclesiam tuam regere et defensare digneris, te.
Ut dompnum apostolicum et omnes gradus Ecclesiæ in sanctâ religione conservare digneris, te.

*Hic consurgens episcopus et signando altare dicat.*

Ut altare istud bene✠dicere et conse✠crare digneris, te.

*Quo dicto, iterum prosternat se episcopus.*

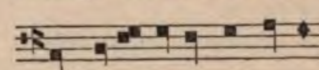
Ut obsequium servitutis nostræ rationabile facias, te.
Ut mentes nostras ad cœlestia desideria erigas, te.
Ut omnibus fidelibus defunctis requiem æternam donare digneris, te.
Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Kyrieleison.
Christeleison.
Kyrieleison.

*Expletâ Letaniâ, faciat episcopus aquam benedictam.*

EXORCIZO te, creatura salis, *et cætera usque*

Quatenus consecratio hujus sanctæ aquæ proficiat ad dedicationem hujus altaris *(horum altarium)*, ut per eam et per benedictionem divinam, auxiliante Domino ac deprecante beatâ Dei genitrice semperque virgine Mariâ et beato *(beatis)* vel beatâ N., sive per os et per manus atque officium nostrum hoc altare *(hæc altaria)* divinitùs per gratiam Spiritûs Sancti consecretur *(consecrentur)*, et perpetualiter ad invocandum nomen Domini consecratum permaneat *(consecrata permaneant)*; et Spiritus Sanctus habitet in hoc altari *(his altaribus)*. Per eum qui venturus est.

*Benedictâ aquâ, accipiat episcopus de ipsâ partem in quodam bacino, et mittat in ipsam sanctum chrisma, et ingrediatur ad altare incipiendo et clero prosequente hanc Antiphonam.*



In-tro-i-bo ad al-ta-re Dei ad Deum qui lætificat juventutem meam. euouae.

*Deinde faciat crucem cum pollice suo de ipsâ aquâ in medio altaris, et per quatuor cornua ejusdem altaris, ita dicens, repetendo per singulas unctiones.*

SANC✠TIFICETUR et conse✠cretur hoc altare in nomine Pa✠tris, et Fi✠lii, et Spiritûs ✠ Sancti, in honore et memoriâ sanctæ crucis, et beatæ Mariæ semper virginis, et sancti *(sanctorum)* N. vel sanctæ *(sanctarum)* N. omniumque sanctorum.

*Diaconus respondeat,* Amen.

*Et episcopus.*

Pax tecum.

*Diaconus.*

Et cum spiritu tuo.

*Hoc facto, dicat episcopus.*

Oremus.

*Diaconus.*

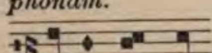
Flectamus genua.

*Sequitur*, Levate.

*Oratio.*

DEI Patris omnipotentis misericordiam, dilectissimi fratres, deprecemur; ut hoc altare *(hæc altaria)* sacrificiis spiritalibus consecrandum *(consecranda)*, vocis nostræ exoratus officio præsenti bene✠dictione sanctifi✠cet, et in eo *(eis)* semper oblationes famulorum suorum studio suæ devotionis impositas, bene✠dicere et sanctifi✠care dignetur, ut spiritali placatus incenso, precanti familiæ promptus auditor adsistat. Per Dominum nostrum Jesum Christum Filium suum, qui cum eo vivit.

*Deinde aspergat episcopus altare cum aspersorio de hysopo septem vicibus circumeundo clero canente hanc Antiphonam.*



Asperges me Domine hysopo et mundabor lavabis me et super nivem dealbabor. æ u o u a e.

*Psalmus.* Miserere.

*Sequitur.*

Oremus.

*Diaconus.*

Flectamus genua.

Levate.

*Oratio.*

PATEANT ad hoc altare *(hæc altaria)* aures misericordiæ tuæ, quæsumus, Domine, precibus supplicantium, et gratiam divinitatis tuæ per præsentiam Sancti Spiritûs super istud *(ista)* clementer asperge; ac, intercedente beatâ Dei genitrice semperque virgine Mariâ, et beato *(beatis)* N. vel beatâ *(beatis)* N. in cujus *(quorum)* veneratione hoc *(hæc)* consecramus, annue ut vivi lapides per te erigamur in cœlis, sacris tecum permansuri ædificiis; atque ut potentibus hîc desiderata concedas, Paraclyti tui inspirante clementiâ corda nostra divinæ sapientiæ condimento clementer expurga; ut tibi placita postulare, et petita dignanter à te obtinere mereamur. Qui vivis.

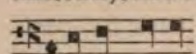
*Post hoc extergatur altare lintheo. Interim benedicat episcopus incensum, ita dicens.*

Oremus.

ÆTERNAM ac justissimam pietatem tuam deprecamur, Domine sanctissime, Pater omnipotens æterne Deus; ut bene✠dicere digneris hoc thymiama vel hanc incensi creaturam; ut sit incensum majestati tuæ in odorem suavitatis acceptum. Sit à te hæc creatura bene✠dicta; sit per invocationem sanctissimi nominis tui sanctifi✠cata; ita ut ubicunque fumus ejus pervenerit, extricetur et effugetur ab eo loco omne genus dæmoniorum, sicut incensu jecoris piscis, quem Raphael archangelus Tobiam famulum tuum super carbones ponere docuit cùm ascendit ad Saræ liberationem. Descendat bene✠dictio super hanc creaturam incensi et thymiamatis, sicut in illud de quo David propheta tuus cecinit dicens, Dirigatur oratio mea sicut incensum in conspectu tuo. Sit hoc incensum nobis odor consolationis, suavitatis et gratiæ; ut fumo isto effugetur omne phantasma mentis et corporis; ut simus Pauli apostoli voce bonus odor Deo in omni loco.

Effugiat à facie hujus incensi et thymiamatis omnis incursus dæmoniorum, sicut pulvis à facie venti, et sicut fumus à facie ignis. Præsta, quæsumus, piissime Pater, hoc boni odoris incensum ad opus ecclesiæ tuæ ob causam religionis jugiter permanere; ut mysticâ nobis significatione spiritualium virtutum fraglet gratiæ et suavitatis odorem. Tuam ergo petimus, omnipotens Deus, immensæ majestatis dexteram, ut hanc creaturam bene✠dicere ex diversarum rerum commixtione confectam digneris; ut ubicunque fumus aromatum illius afflaverit, in virtute sanctissimi nominis tui, mirabiliter possit omnes immundorum spirituum phantasmaticos incursus effugare, omnesque morbos redditâ sanitate expellere; atque in odore fraglantissimo tibi, Domine, perpetuâ suavitate redolere. Per.

*Benedicto incenso et altari exterso, mittat episcopus super altare oleum sanctum, clero canente hanc Antiphonam.*



Erexit Jacob lapidem in titulum fundens oleum desuper.

*Psalmus.* Quàm dilecta. æ u o u a e.

*Interim faciat episcopus crucem de oleo in medio et per quatuor cornua altaris, ita dicendo per singulas unctiones.*

SANC✠TIFICETUR et con✠secretur hoc altare per istam unctionem et nostram bene✠dictionem, in nomine Pa✠tris, et Fi✠lii, et Spiritûs ✠ Sancti, in honore et memoriâ sanctæ crucis, et beatæ Dei genitricis Mariæ, et sancti N. vel sanctæ N. omniumque sanctorum.

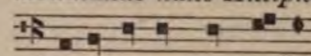
*Diaconus respondeat,* Amen.

*Episcopus.*

Pax vobis.

*Diaconus.* Et cum spiritu tuo.

*Deinde mittat episcopus incensum benedictum in thuribulo et thurificet altare in medio et per quatuor cornua, modulando hanc Antiphonam.*



Di-ri-ga-tur Do-mi-ne, oratio mea sicut incensum in conspectu tuo.

*Quo peracto, dicat episcopus.*

Oremus.

*Diaconus.*

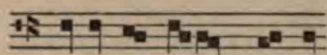
Flectamus genua.

Levate.

*Episcopus.*

DEUM universitatis artificem, et immensæ molis admirabilem conditorem, fratres carissimi, votis exsultantibus deprecemur; ut qui per totum mundum fidem aspersit, et ecclesiam congregavit, quam lapis excisus sine manibus angulari compage solidavit, ut attolleret caput in cœlum qui de cœlo accepit fundamentum, altare hoc *(altaria hæc)* ad conficiendum in eo *(eis)* vitæ sacramentum compositum *(composita)* ita chrismate divinæ sanctificationis perfundat, ut super illud adorandam Filii sui hostiam ipse benedicat impositam, ipse suscipiat consecratam. Sit hic victima Unitati Substantiæ et Personarum Trinitati grata et acceptabilis; ut hoc altare quod *(hæc altaria quæ)* per invocationem nominis sui pio dedicamus officio, præsentiâ suæ visitationis illustret, et sanctificatione bene✠dicat, et perpetuâ inhabitatione possideat; qui unus in Trinitate perfectâ, vivit et regnat Deus. Per.

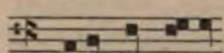
*Finitâ Oratione, mittat iterum oleum super altare sicut prius, clero canente hanc Antiphonam.*



Mane sur-gens Ja-cob: erigebat lapidem in titulum fundens oleum desuper votum vovit Domino: verè locus iste sanctus est: et ego nesciebam.

*Psalmus.* Deus, noster refugium. æ u o u a e.

*Episcopo interim faciente crucem de oleo in medio altari et per quatuor cornua altaris, ita dicendo ut prius* Sanctificetur *et cætera. Deinde thurificet altare ut prius, cantando hanc Antiphonam.*



Stetit ange-lus juxta aram templi habens thuribulum aureum in manu suâ.

*Hoc facto, dicat episcopus.*

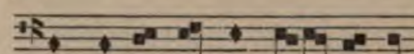
Oremus.

*Diaconus.*

Flectamus. Levate.

DEUS, qui ad sacrificandum primogenitum tibi populum tabernaculi exemplar in monte Syna Moysi famulo tuo mysticis significationibus demonstrâsti; secundùm cœlestium formam terris sanctum disponens, ut ad teipsum quæ nostra videntur attraheres, et supernis terrena sociares; quatenus eminentiæ spiritualis illuc tenderet, te vocante, fastigium, unde te ordinante sumpsit exordium; hoc quoque altare *(hæc quoque altaria)* salutaribus celebrandæ redemptionis mysteriis præparatum *(præparata)* rore cœlestis unguenti asperge; et aromatibus divinæ sanctificationis perfunde, ac munus gratiæ consecrantis super illud *(illa)* placatus impone; dignumque sit supra quod *(dignaque sint supra quæ)* electas ad sacrificium creaturas in corpus et sanguinem Redemptoris virtus secreta convertat, et in sacras Agni hostias invisibili mutatione transcribat; ut sicut Verbum caro factum est, ita in Verbi substantiam benedicta oblationis natura proficiat; et quod prius victui fuerat alimonia, vita hìc efficiatur æterna. Per eundem.

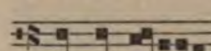
*Hoc expleto, mittat chrisma super altare, clero prosequente hanc Antiphonam.*



Æ-di-fi-ca-vit Mo--y-ses altare Domino Deo offerens super illud holocausta: odoratus est Dominus odorem suavitatis et benedixit ei.

*Psalmus.* Magnus Dominus. æ u o u a e.

*Interim faciat episcopus crucem de chrismate in medio et per quatuor cornua altaris, dicens ut prius* Sanctificetur *et cætera. Hoc facto, thurificet altare, ut supra, incipiendo hanc Antiphonam.*



Do-mi-ne, ad te dirigatur oratio mea sicut incensum in conspectu majestatis tuæ.

*Psalmus.* Domine clamavi. æ u o u a e.

Dominus vobiscum.

Oremus.

*Sequitur Oratio.*

SINGULARE illud propitiatorium quod se in arâ crucis nobis redimendis obtulit immolandum; cujus præfiguratione patriarcha Jacob lapidem erexit in titulum quo fieret sacrificium, et porta cœli desuper aperiretur in exauditionis oraculum; suppliciter tibi, Domine, preces fundimus, ut hujus altaris expolitam materiem *(horum altarium expolitas materies)* supernis sacrificiis imbuendam

*(imbuendas)*, ipse tuæ dotari sanctificationis ubertate præcipias, qui quondam lapideis legem scripsisti in tabulis. Qui vivis et regnas cum Deo Patre.

*Expletâ hac Oratione, dicat episcopus.*

Oremus.

*Diaconus.*

Flectamus. Levate.

DEUS omnipotens, universarum rerum rationabilis artifex, qui inter cæteras creaturas formam lapidei metalli ad obsequium tui sacrificii condidisti, ut legis libatorium tuo præpararetur altari; annue dignanter hujus institutor mysterii; ut quicquid hîc oblatum sacratumve fuerit nomini tuo, assurgat religioni, proficiat spei, innitatur fidei, sit præcipuè dignum honore. Per.

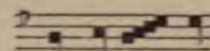
*Postea accipiat episcopus quinque vel plura si opus fuerit majora grana incensi, et benedicat ea, ita dicens.*

Dominus vobiscum.

Oremus.

DOMINE Deus omnipotens, cui astat exercitus angelorum cum tremore, quorum servitium spiritale et igneum esse cognoscitur; dignare respicere et bene✠dicere et sanctifi✠care hanc creaturam incensi; ut omnes languores cunctæque insidiæ inimici odore ejus percepto fugentur à plasmate tuo, quod pretioso Filii tui sanguine redemisti. Qui tecum.

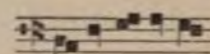
*Benedictis granis incensi, mittat episcopus unum ex illis in medio altaris ubi facta est unctio chrismatis et olei, et cætera grana per singula quatuor cornua altaris ubi similiter facta est unctio; et ita accensa ipsa super altare, comburantur; clero interim canente subsequentes Antiphonas.*



Ec-ce o - - dor filii mei sicut odor agri pleni quem benedixit Dominus.

*Psalmus.* Lauda Hierusalem.

*Antiphona.*



Æ-di-fi-ca-vit Moyses altare Domino Deo.

*Psalmus.* Magnus Dominus. euouae.

*Subjungatur.* Dominus vobiscum.

Oremus.

DOMINE Deus omnipotens, qui post offendicula lāpsûs primi hominis instituisti tibi propitiatorii deliniamenta libaminis, ut culpa quæ præcesserat per superbiam, futuris temporibus expiaretur per munera quibus honorarentur altaria; quod tibi primus Noe præparavit officio; rursus Abraham immolaturus filium; dehinc Jacob erexit et unxit in titulum; te, mundi Redemptor, exoramus, ut lapidem istum *(lapides istos)* in honore et nomine sancti tui *(sanctorum tuorum)* N. vel sanctæ tuæ *(sanctarum tuarum)* N. conse✠crare et sanctifi✠care digneris benedictionis tuæ illapsu; et hîc inhæreas placido majestatis obtutu; et quicquid sacro ritu super hoc *(hæc)* immolabitur, sicut Melchisedech oblatum tibi placeat holocaustum, et reportet per hoc præmium quisquis intulerit votum. Sanctifi✠care etiam, bene✠dicere, conse✠crare, digneris hoc altare *(hæc altaria)* ut manibus nostris opem tuæ bene✠dictionis infundas; et qui te angularem lapidem et saxum sine manibus excisum nominari voluisti, tu lapidem istum *(lapides istos)* nostris manibus divinis cultibus apparatum *(apparatos)* bene✠dic atque sanc✠tifica, et sacri hujus mysterii et ministerii

sicut institutor, ita etiam sanctificator appare. Qui cum Deo Patre et Spiritu Sancto vivis et regnas Deus. Per.

*Expletâ hac Oratione, dicat episcopus,*

Oremus.

*Diaconus.*

Flectamus genua. Levate.

*Oratio.*

DEUS omnipotens in cujus honore hoc altare *(hæc altaria)* sub invocatione sanctissimi nominis tui indigni consecramus; clemens et propitius preces nostræ humilitatis exaudi; et præsta ut in hac mensâ *(his mensis)* sint tibi libamina accepta, sint grata, sint pinguia, et Spiritûs Sancti tui rore perfusa; ut omni tempore in hoc loco supplicantis tibi familiæ tuæ anxietates releves, ægritudines cures, preces exaudias, vota suscipias, desiderata confirmes, postulata concedas. Per. in unitate ejusdem. *usque* Per omnia sæcula sæculorum.

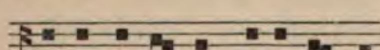
Dominus vobiscum.

Sursum corda.

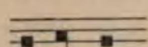
[*Præfatio.*]

Gratias agamus Domino Deo nostro.

ÆTERNE Deus. Ut propensiori curâ et attentiori famulatu tibi servitutis officia deferamus hoc præsertim in tempore quo religiosarum mentium



habiturum re-ve-ren-ti - am [alta-re] de-

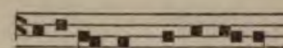


di-ca-mus. Dignare igitur, Dominator Domine, hoc, quæsumus, altare *(hæc q. altaria)* cœlesti sanctificatione perfundere

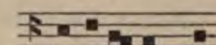


et bene✠dicere, ut Sancti Spiritûs illus-

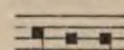
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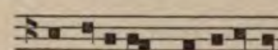
trati-o-ne præfulge-at. Sit *(præfulgeant. Sint)* illius quoque apud te gratiæ cujus fuit illud quod Abraham pater fidei nostræ filium immolaturus exstruxit; quod Ysaac in conspectu majestatis tuæ instituit; quod Jacob Dominum magnâ videns visione erexit; ut hîc orantes exaudias, hîc oblata sanctifices, hîcque superposita



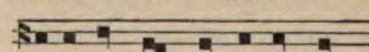
benedicas; hîc quoque benedicta dis-



tri-bu-as. Sit *(Sint)* ergo ecclesiæ tuæ tumulus sempiternus; sit mensa *(tumuli sempiterni; sint mensæ)* cœlesti spiritua-



lique convivi-o præparata *(præparatæ)*. Tu enim, Domine, proprio ore tuo hostias super hoc *(hæc)* impositas benedicito, et benedictas suscipito, atque nobis omnibus tribue ut participatione earum vitam



adqui-ra-mus sempi-ter-nam. Per. [in unitate] ejusdem.

*Sequitur Oratio.*

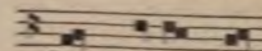
DOMINE sancte, Pater clemens, cujus nec initium nec finis advertitur; qui tantus es quantus esse voluisti, scilicet sanctus atque mirabilis; Deus cujus majestatem elementa non capiunt, te benedicimus, te supplices deprecamur, ut sit tibi altare hoc *(sint tibi altaria hæc)* sicut illud quod Abel salutaribus mysteriis in passione præcursor jugulatus à fratre novo sanguine imbuit et sacravit. Sit *(Sint)* tibi, Domine, altare hoc *(altaria hæc)* sicut illud quod Abraham

pater noster quia videre te meruit fabricavit; in quo summus sacerdos tuus Melchisedech sacrificii normam triumphalis expressit. Sit *(Sint)* tibi, Domine, altare hoc *(altaria hæc)* sicut illud in quo Abraham seminarium fidei nostræ Ysaac filium suum dum tibi toto corde credidit imposuit; in quo salutari mysterio sacramentum passionis Dominicæ ostensum est; dum offertur filius, et agnus occiditur. Sit *(Sint)* tibi, Domine, altare hoc *(altaria hæc)* sicut illud quod Ysaac puteum profundæ puritatis inveniens, abundantiæ ei nomen imponens, tuæ majestati dicavit. Sit *(Sint)* tibi, Domine, altare hoc *(altaria hæc)* sicut ille lapis quem Jacob supponens capiti suo ascendentes et descendentes angelos per scalæ mysterium somno revelante cognovit. Sit *(Sint)* tibi, Domine, altare hoc *(altaria hæc)* sicut illud quod Moyses susceptis mandatis tuis in præfiguratione apostolicâ duodecim lapidum constructione formavit. Sit *(Sint)* tibi, Domine, altare hoc *(altaria hæc)* sicut illud quod Moyses septem dierum purificatione mundavit, et cœlesti tuo alloquio sanctum vocavit; sicut locutus es ad eum dicens; si quis tetigerit altare hoc sanctificatus habeatur. In hoc ergo altari *(his ergo altaribus)* juguletur luxuria, omnisque libido feriatur, offeratur pro turturibus sacrificium castitatis, pro pullis columbarum innocentiæ sacrificium. Per.

*Post hæc afferatur calcis et sabulum, et benedicat ea, dicens.*

CLEMENTISSIME Deus, qui summa et ima mediaque custodis; qui omnem creaturam intrinsecus ambiendo concludis; sancti✠fica atque bene✠dic hanc creaturam calcis et sabuli. Per.

*Benedictâ calce et sabulo, faciat episcopus maltam ex ipsis cum aquâ benedictâ ad recondendas reliquias suo loco qui prius præparari debet convenienter ad hoc subtus tabulam altaris. Postea eat ad locum in quo reliquiæ sunt cum cereis et thuribulo, et honorifice deportet eas usque ad altare in quo poni debent, incipiendo hanc Antiphonam.*



Sanc - ti tu - - i, Domine, benedicent te gloriam regni tui dicent, alleluya, alleluya, alleluya.

*Deinde dicat episcopus hanc Orationem, antequam imponantur reliquiæ.*

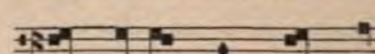
Oremus.

DEUS, qui in omni loco dominationis tuæ dedicator assistis; exaudi nos, quæsumus, et concede ut inviolabilis hujus loci permaneat consecratio; et beneficia tui muneris universitas sanctæ ecclesiæ quæ supplicat mereatur. Per.

*Hac expletâ, faciat episcopus crucem de chrismate in confossione cum pollice, per quatuor angulos, dicens.*

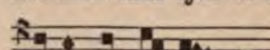
IN nomine Pa✠tris, et Fi✠lii, et Spiritûs ✠ Sancti. Amen.

*Deinde incensetur reliquiarum locus; postea accipiat episcopus propriâ manu reliquias et recondat eas in suo loco, canendo hanc Antiphonam.*



Ex - sulta - bunt sanc - ti in gloriâ lætabuntur in cubilibus suis.

*Psalmus.* Cantate Domino canticum novum: laus ejus in ecclesiâ sanctorum.

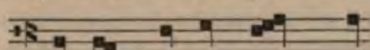


æ u o u a e.

*Sequitur Oratio.*

DEUS, qui altaria nomini tuo dicanda sanctificas; præsta, quæsumus, ut quæ fragilitas nostra non meretur, intercessionibus sanctorum tuorum quorum reliquias hîc piâ devotione recondimus, huc Spiritûs tui plenitudo descendat, qui et munera nostra sanctificet, et indulgentiam nobis tuæ pietatis accumulet. Per. [in unitate] ejusdem.

*Hoc dicto, accipiat episcopus tabulam et faciat crucem in quatuor partibus ejus de chrismate cum pollice, et postea obstruat confessionem et liniat eam cum calce quæ antea fuerat præparata, subsequendo hanc Antiphonam.*



Corpo - - ra sancto - - - rum in pace sepulta sunt et vivent nomina eorum in æternum.

*Sequitur Oratio.*

DEUS, qui ex omni coaptatione sanctorum condis habitaculum; da ædificationi tuæ incrementa cœlestia; et præsta ut quorum hîc reliquias pio amore amplectimur, eorum semper meritis adjuvemur. Per.

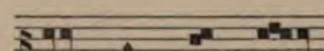
*His peractis, teneant ministri sudarium, id est pannum ceratum, et linthe-amina et alia ornamenta altaris si ibi fuerint; et benedicat ea episcopus, ita dicens.*

Dominus vobiscum.

Oremus.

DIGNARE, Domine Deus omnipotens, rex regum et dominus dominantium, sacerdos omnium et pontifex universorum; per quem unà cum Patre Sanctoque Spiritu facta sunt universa; in nomine tuo bene✠dicere, conse✠crare, et sanctifi✠care hoc sudarium, et hæc omnia ornamenta hujus altaris; et quemadmodum sanctificâsti officia tabernaculi testimonii; ita nunc manens in æternum summus sacerdos sacerdotum, ut diximus, hoc sudarium, et hæc omnia ornamenta et omnia instrumenta hujus altaris quæ inter nostras manus habentur, corde puro precamur ut bene✠dicas, puri✠fices, conse✠cres, et sanctificata conserves. Qui vivis et regnas Deus. Per.

*Postea aspersis aquâ benedictâ ornamentis, vestiatur altare cum hac Antiphonâ.*

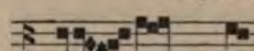


Or - na - ve - - runt faciem templi coronis aureis et dedicaverunt altare Domino, alleluya.

*Psalmus.* Magnus Dominus. æuouae

*Post hæc thurificet episcopus altare desuper in modum crucis et ex omni parte altaris, donec finiatur subscripta Offerenda, quæ prius incipienda est.*

*Offertorium.*



Ste - - - - - - - tit angelus juxta aram templi habens thuribulum aureum in manu suâ: et data sunt ei incensa multa: et ascendit fumus aromatum in conspectu Dei alleluya.

*Subjungatur hæc Oratio altâ voce.*

MAJESTATEM tuam, Domine, humiliter imploramus, ut altare hoc *(altaria hæc)* ad suscipienda populi tui munera institutum *(instituta)* potenter bene✠dicere et sanctifi✠care digneris; et quod *(quæ)* nunc à nobis indignis sub tui nominis invocatione in honore et nomine sancti tui *(sanctorum tuorum)* vel sanctæ tuæ *(sanctarum tuarum)* N. sacrosancti chrismatis unctione est delibutum placeat

tibi; hocque altare *(sunt delibuta placeant tibi; hæcque altaria)* in conspectu pietatis tuæ maneat *(maneant)* in perpetuum; ut quicquid deinceps super illud *(illa)* oblatum sacratumve fuerit, dignum tibi fiat holocaustum; atque omnium hîc offerentium sacrificia à te pio Domino Deo benignè suscipiantur; et per ea peccatorum nostrorum et eorûm vincula absolvantur, maculæ deleantur, veniæ impetrentur, gratiæ adquirantur; quatenus unà cum sanctis et electis tuis vitam percipere æternam mereamur. Per.

*Finitâ itaque dedicatione altaris exuat se episcopus vestimentis quibus fuerat indutus; lotisque manibus suis rursus vestiat se pretiosioribus et mundioribus indumentis ad missam celebrandam; et hoc facto, subjungat chorus sonorâ voce*

*Introitum missæ.*

DICIT Dominus sermones mei quos dedi in os tuum non deficient de ore tuo: adest enim nomen tuum et munera tua accepta erunt super altare meum, alleluya, alleluya.

*Psalmus.* Domine, exaudi orationem meam et clamor meus ad te veniat.

Gloria Patri.

*Gloria in excelsis.*

*Collectio.*

OMNIPOTENS sempiterne Deus, altare hoc *(altaria hæc)* nomini tuo dedicatum *(dedicata)* cœlestis virtutis benedictione sanctifica; et omnibus in te sperantibus auxilii tui munus ostende: ut, interveniente beatâ Dei genitrice Mariâ cum omnibus sanctis, hîc et sacramentorum virtus, et votorum obtineatur effectus. Per.

*Lectio libri Exodi.*

IN diebus illis, Dixit Dominus ad Moysen; Omnia quæ præcepi tibi facies super Aaron et filiis ejus. Septem diebus consecrabis manus eorum; et vitulum pro peccato offeres per singulos dies ad expiandum. Mundabisque altare cùm immolaveris expiationis hostiam; et unges illud in sanctificationem. Septem diebus expiabis altare et sanctificabis; et erit sanctum sanctorum. Omnis qui tetigerit illud, sanctificabitur. Hoc est, quod facies in altari. Agnos anniculos duos per singulos dies jugiter; unum agnum mane, et alterum vespere. Et sanctificabitur altare in gloriâ meâ, et sanctificabo tabernaculum testimonii cum altari. Sanctificabo et Aaron cum filiis ejus, ut sacerdotio fungantur mihi. Et habitabo in medio filiorum Israel: eroque eis Deus.

*Gradale.*

TOLLITE hostias et introite in atria ejus: adorate Dominum in aulâ sanctâ ejus.

*V.* Revelavit Dominus condensa et in templo ejus omnes dicent gloriam.

Alleluya. *V.* Lavabo inter innocentes manus meas: et circumdabo altare tuum Domine: ut audiam vocem laudis tuæ.

Alleluya. *V.* Introibo ad altare Dei ad Deum qui lætificat juventutem meam.

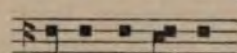
*Si a Septuagesimâ usque ad Pascha evenerit, dicatur hic Tractus.*

QUI confidunt in Domino sicut mons Syon non commovebitur in æternum qui habitat in Hierusalem.

*V.* Montes in circuitu ejus et Dominus in circuitu populi sui ex hoc nunc et usque in sæculum.

*Secundum Mathæum.*

IN illo tempore, Dixit Jesus principibus sacerdotum; Væ vobis scribæ et pharisæi hypocritæ, qui circuitis mare et aridam, ut faciatis unum proselitum. Et cùm fuerit factus, facitis eum filium gehennæ duplò quàm vos. Væ vobis qui dicitis; Quicunque juraverit per templum nihil est; qui autem juraverit in auro templi, debet. Stulti et cæci. Quid enim majus est aurum an templum quod sanctificat aurum? Et quicunque juraverit in altari nihil est; qui autem juraverit in dono quod est super illud, debet. Cæci. Quid enim majus est, donum, an altare quod sanctificat donum? Qui ergo jurat in altari, jurat in eo et in omnibus quæ super illud sunt. Et qui



juraverit in templo, ju-rat in il - lo : et in eo qui habitat in ipso.

CREDO in unum Deum.

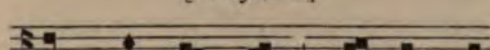
*Offertorium.*

SANCTIFICAVIT Moyses altare Domino offerens super illud holocaustum et immolans victimas fecit sacrificium matutinum in odorem suavitatis Domino Deo in conspectu filiorum Israel, alleluya, alleluya.

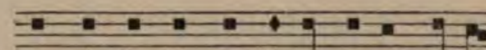
*Secreta.*

DESCENDAT, quæsumus, Domine Deus noster Spiritus tuus super hoc altare *(hæc altaria)*, qui et populi tui dona sanctificet, et sumentium corda purificet. Per.

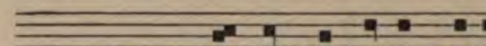
[*Præfatio.*]



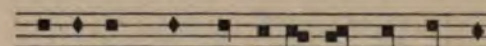
ÆQUUM et sa - lu - ta - re; Pro



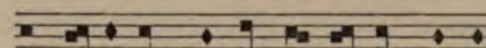
no - vâ de - di - ca - ti - o - ne al- ta - ris



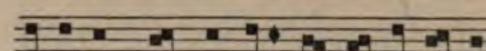
*(al-ta-ri-um)* hu - jus ho - no-rem ti-bi



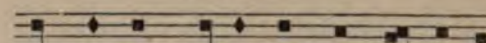
gra-ti - as-que Do-mi-ne sanc-te pa - ter



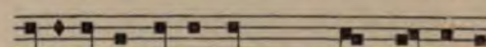
om-ni-po-tens, æ-ter - ne De - us, cu-jus



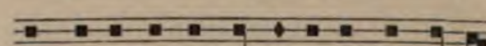
virtus est mag-na, pi-e-tas co - pi - o - sa.



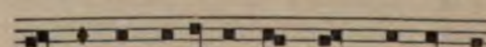
Res - pi - ce, quæ-su-mus, de cœ - lo, et



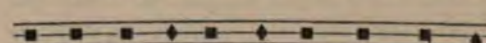
vi-si-ta, et vi-de hoc *(hæc)* al - ta - re, ut



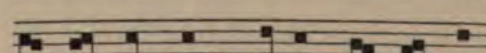
si quis in e - o no-mi-ni tu - o suppli-



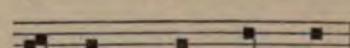
ca - ve-rit, libenter ex - au - di - as, et



sa - tis - fa - ci - en - ti - bus cle - men - ter



ig - nos-cas. Per Christum Do - mi - num

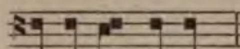


nos-trum. Per quem mer.

*Benedictio episcopalis super populum.*

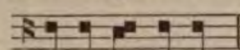
BENEDICAT et custodiat vos, omnipotens Dominus: de excelso majestatis suæ solio; qui vos hodiernâ die magno celebritatis tripudio ad hujus sacratissimi altaris *(horum sacratissi-*

*morum altarium)* dignatus est aggregare dedicationem: et det vobis in regno gloriæ suæ mansuram sæculis



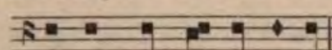
hæ-re - di - ta-tem. *Amen.*

Quique in altari quod Noe justus ædificavit, odoratus est, odorem suavitatis : ipse efficiat vos cum omnibus sanctis suis supernis dignos sedibus, et omnibus in hoc loco petentibus copiam



tribuat sanctæ de-vo - ti - o-nis. *Amen.*

Quo sicut hujus sancti altaris *(horum sanctorum altarium)* festiva vos frequentare gaudetis solemnia : ita laborum vestrorum præmia in cœlesti clementer



vobis re-com-pen-set pa-tri - â. *Amen.*

Quod ipse præstare.

*Communio.*

ACCEPTABIS sacrificium justitiæ oblationes et holocausta super altare tuum, Domine, alleluya, alleluya.

*Postcommunio.*

OMNIPOTENS sempiterne Deus, qui legalium differentias hostiarum unius sacrificii perfectione sanxisti ; respice propituis de throno gloriæ tuæ, et super hoc *(hæc)* altare benedictionis tuæ munus effunde ; et in eo *(eis)* sic temporales hostiæ consecrentur ; ut perpetuæ vitæ sumentibus procurent substantiam. Per.

*Hoc modo consecrandum est cimiterium.*

*In primis statuantur quatuor cruces ligneæ in quatuor angulis cimiterii, et in undâquaque illarum defigantur quatuor cerei, et juxta illas statuantur quatuor magna vasa plena aquâ, et minora vasa provideantur convenientia ad deferendam aquam benedictam. Hoc facto, vestiat se episcopus albâ et stolâ et capâ et mitrâ, et faciat aquam benedictam, ita dicens.*

EXORCIZO te, creatura salis *et cœtera usque*

Quatenus consecrata sis aqua sancta, ac proficias ad dedicationem hujus cimiterii, ut per te et per benedictionem divinam auxiliante Domino, sive per os et per manus atque officium nostrum. Hoc cimiterium divinitùs per gratiam Spiritûs Sancti consecretur, et perpetualiter ad sepelienda fidelium corpora consecratum permaneat ; et Spiritus Sanctus habitet in hoc cimiterio. Per eum qui venturus est.

*Benedictâ aquâ mittatur partim de ipsâ in vasa plena aquæ, et illuminentur duodecim cerei, et interim ordinetur processio. Ordinatâ vero processione, eat episcopus ad consecrandum cimiterium, et ter circueat illud et aspergat aquâ benedictâ, cum quodam bacino et hysopo. Primo circuitu aspergendo extremitates cimiterii. Secundo, infra. Tertio, interius ; ita ut totum cimiterium irrigetur aquâ. Interim cantet clerus hanc Antiphonam,* Asperges me Deus *cum Psalmo,* Miserere mei Deus. *Postmodum agatur Letania a duobus, et inter cœtera dicatur.*

UT cimiterium istud purgare, benedicere, et consecrare, consecratumque conservare digneris. Te rogamus.

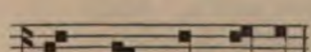
*Episcopo interim et clero ter circuente cimiterium cum processione, populo sequente. Finitâ vero Letaniâ, eat episcopus ad orientem medio inter duas cruces, ubi incepit spargere aquam, ubi etiam inchoata fuit Letania; et stans ibi, vertat se ad occidentem, et dicat hanc Orationem manu dexterâ elevatâ.*

Dominus vobiscum.

Oremus.

DEUS, qui es totius orbis conditor et humani generis redemptor, cunctarumque creaturarum visibilium et invisibilium perfectus dispositor, te supplici voce ac puro corde exposcimus, ut hoc cimiterium sive poliandrum in quo famulorum famularumque tuarum corpora requiescere debent post curricula hujus vitæ labentia, sanc✠tificare, pur✠gare, atque bene✠dicere digneris; quique peccatorum remissionem per tuam magnam misericordiam in te fidentibus præstitisti; corporibus quoque in hoc cimiterio quiescentibus, et tubam primi archangeli hic exspectantibus, consolationem perpetuam largitor impertire. Qui vivis et regnas, Deus.

*Expletâ hac Oratione, eundum est ad occidentem in modum crucis, modulando hanc Antiphonam.*



Ex - sur - gat De - us.

*cum Psalmo* Exsurgat.

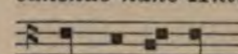
*Quo cum pervenerit episcopus, stans medio inter duas cruces, vertat se ad orientem et dicat hanc Orationem, elevatâ manu.*

Dominus vobiscum.

Oremus.

DOMINE sancte, Pater omnipotens, trina majestas et una Deitas, Pater et Filius et Spiritus Sanctus, justitiæ auctor, veniæ largitor, bonorum dator, sanctitatis origo, charismatum distributor, omniumque ad te venientium pius receptor; præsta propitius ut hoc cimiterium in honorem sancti nominis tui compositum bene✠dicere et sanctifi✠care digneris; qui Abrahæ beato patriarchæ et famulo tuo terram à filiis Effron comparatam causâ sepulturæ benedixisti; et qui populo Israelitico promissionis tellurem in ævo durantem concessisti; famulorum famularumque tuarum corporibus in hoc cimiterio quiescentibus, quæsumus ut quietis sedem, et ab omni incursione malorum spirituum tutam, benignus largitor tribuas; ut post animarum corporumque resurrectionem coadunata, cum sanctis tuis te donante atque concedente, beatitudinem sempiternam percipere mereantur. Per.

*Deinde eat ad meridiem per circuitum, canendo hanc Antiphonam.*



Qui ha-bi - tat

*cum versu* Dicat Domino.

*Stans ergo ibi medio inter duas cruces, versus ad aquilonem, elevatâ manu, dicat hanc Orationem.*

DOMINE Deus, pastor æternæ gloriæ, lux et honor sapientiæ, custos et vigor prudentiæ, salus ægrotantium, valetudo potentium, mœstorum solamen, vita justorum, gloria humilium; te, Domine, flagitamus, ut hoc servorum tuorum cimiterium ab omni spurcitiæ inquinamento spirituum immundorum custodire,

mundare, et bene✠dicere digneris, atque corporibus humanis hoc in loco sepeliendis, sinceritatem perpetuam tribuere non desinas; et quicunque baptismi gratiam perceperint, et in fide catholicâ usque ad vitæ terminum perseverantes fuerint, atque decurso hujus ævi termino corpora sua in hoc cimiterio requiei commendaverint, angelicis tubis concrepantibus, cum materiâ corporis et animæ præmia cœlestium gaudiorum sempiterna percipiant. Per.

*Post hæc eundum est ad aquilonem in modum crucis, canendo hanc Antiphonam.*

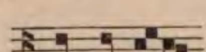
Deus in sancto via tua; quis Deus magnus sicut Deus noster; tu es Deus qui facis mirabilia solus.

*Psalmus.* Viderunt te aquæ.

*Stans itaque in medio inter duas cruces, versus ad meridiem, elevatâ manu dicat hanc Orationem.*

OMNIPOTENS Deus, qui es custos animarum et tutela salutis, fides credentium; respice propitius ad nostræ servitutis officium; ut ad introitum nostrum bene✠dicere et conse✠crare, et sanctifi✠care hoc cimiterium digneris; quatenus humana corpora hìc post vitæ cursum pausantia, in magni judicii die simul cum felice animâ mereantur adipisci vitæ perennis gaudia. Per Dominum.

*His itaque expletis, ponatur incensum in thuribulo, et circueat episcopus cimiterium, thurificando illud et cruces, clero prosequente hanc Antiphonam.*



Do-mi-ne, ad te di.

*cum Psalmo* Domine, clamavi.

*Hoc facto, dicat hanc Collectam in medio cimiterii, elevatâ manu.*

Dominus vobiscum.

Oremus.

ADESTO, quæsumus, Domine Deus, officio nostro hunc locum visitanti, et nostræ fragilitatis ministerio; et sicut benedixisti per manus patrum majorum scilicet Abrahæ, Ysaac et Jacob, terram sepulturæ; et postmodum pro nostræ salutis remedio traditus, flagellatus tandemque cruci affixus, per te ipsum Joseph divinitùs præparante terrenum sanctificâsti sepulchrum; ita hoc cimiterium bene✠dicere, conse✠crare, et ab invisibilium machinamentis hostium roborare digneris; quo omnes quorum quarumque post laborem vitæ hìc corpora pausaverint perpetuæ felicitatis præmia consequantur. Qui vivis.

*Postmodum benedicat episcopus cimiterium ex omni parte, elevatâ manu, ita dicendo.*

DEUS, qui es judex vivorum sive mortuorum, benedictionis tuæ sanctificationem nostræ devotionis officio super cimiterium istud multiplica; et animæ defunctorum fidelium quorum sub tuo patrocinio in eo sepelienda sunt corpora, non afficiantur terroribus pœnæ infernalis sed potiùs cum sanctis omnibus socientur tecum cœlestibus gaudiis; qui in Trinitate perfectâ vivis et gloriaris Deus, per infinita sæculorum sæcula. Amen.

*Sequitur ultima Benedictio.*

BENEDICTIO Dei Pa✠tris omnipotentis ingeniti, Filii✠que ipsius unigeniti, necnon Sancti Spi✠ritûs Paraclyti ab utroque procedentis, maneat jugiter super cimiterium istud in sæcula sæculorum. Amen.

*Sequitur*
*Missa de consecratione cimiterii.*

REQUIEM æternam dona eis Domine et lux perpetua luceat eis.

*Psalmus.* Te decet.

*Collectio.*

DEUS, cujus miseratione animæ fidelium requiescunt; huic cimiterio angelum tuum deputes custodem; et da propitius ut omnium quorum quarumque hîc corpora sepelienda sunt, animæ absolutæ ab omni dolore sine fine lætentur. Per.

*Ad Thessalonicenses.*

FRATRES, Nolumus vos ignorare de dormientibus, ut non contristemini sicut et cæteri qui spem non habent. Si enim credimus quòd Jesus mortuus est, et resurrexit; ita et Deus eos qui dormierunt per Jesum adducet cum eo. Hoc enim vobis dicimus in verbo Domini; quia nos qui vivimus qui residui sumus, in adventu Domini non præveniemus eos qui dormierunt; quoniam ipse Dominus in jussu et in voce archangeli et in tubâ Dei descendet de cœlo, et mortui qui in Christo sunt resurgent primi. Deinde nos qui vivimus qui relinquimur, simul rapiemur cum illis in nubibus obviam Christo in aera; et sic semper cum Domino erimus. Itaque consolamini invicem: in verbis istis.

*Gradale.* Requiem æternam. *V.* Absolve.

*Tractus.* De profundis.

*Secundum Johannem.*

IN illo tempore, Dixit Dominus Jesus turbis Judæorum; Sicut Pater suscitat mortuos et vivificat; sic et Filius quos vult vivificat. Neque enim Pater judicat quemquam, sed omne judicium

6

dedit Filio, ut omnes honorificent Filium sicut honorificant Patrem. Qui non honorificat Filium, non honorificat Patrem qui misit illum. Amen, amen, dico vobis; quia qui verbum meum audit et credit ei qui misit me, habet vitam æternam. Et in judicium non venit: sed transiet à morte in vitam.

*Offertorium.*

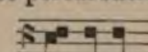
O PIE Deus, qui primum hominem ad æternam patriam revocâsti pastor bone qui ovem perditam pio humero ad ovile reportâsti: juste judex dum veneris judicare: libera de morte animas eorum quos redemisti: ne tradas animas confitentes tibi ne derelinquas eas in finem.

*Secreta.*

MUNERA, Domine, oblata sanctifica, et qui teipsum in sepulchro poni voluisti, per hæc nos, quæsumus, ad finem vitæ properantes, à peccatorum nostrorum maculis emundemur. Per Dominum.

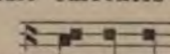
*Benedictio episcopalis.*

COPIAM, quæsumus, Domine, tuæ benedictionis populo hîc adunato tribue: tentationum omnium pericula remove: et perturbationum procellas ab



eo miseratus exclude. *Amen.*

Mala cuncta arce, bona tribue, noxia subtrahe, prospera concede: ut in laude tuâ in præsentis ævi stadio currentes:



placere tibi valeant in futuro gaudentes. *Amen.*

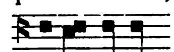
Sic, Domine, quæsumus, in hoc poliandro seu cimiterio requiescentium corpora tuæ virtutis clypeo protege, et brachio tuæ defensionis robora: quatenus

in novissimo tubæ clangore, à cunctis nexibus peccatorum eruti, et æternæ vitæ gaudiis restituti: resurgant in parte



dexterâ co-ro-nandi. *Amen.*

Quod ipse præstare dignetur, qui est vera resurrectio mortuorum: cui est, cum æterno Patre Sanctoque Flamine,



laus et perpetuitas in sæcula sæcu-lorum. *Amen.*

*Communio.* Lux æterna.

*Postcommunio.*

MUNERIBUS sacris satiati, quæsumus, Domine Deus noster; ut plebs tua quæ in futuro à morte corporis resurrectura creditur; te miserante in hujus vitæ cursu à morte animæ resurgere mereatur. Per.

*In consecratione sanctæ crucis Letaniæ agantur a duobus. Deinde episcopus veniens ante altare ad benedicendam aquam, dicat ter,* Deus, in adjutorium meum intende, *cum* Gloria *absque* alleluya, *flectens genua ter.*

*Postea faciat exorcismum salis et aquæ et cæterorum quæ ad hoc necessaria sunt cum benedictionibus eorundem dicens,*

EXORCIZO te, creatura salis *et cætera usque*

Quatenus consecrata sis aqua sancta, ac proficias ad dedicationem hujus sanctæ crucis *(harum sanctarum crucium)*; ut per te et per benedictionem divinam auxiliante Domino sive per os et per manus atque officium nostrum, hæc crux *(hæ cruces)* divinitùs per gratiam Sancti Spiritûs consecretur *(consecrentur)* et perpetualiter ad adorandam imaginem Domini nostri Jesu Christi consecrata permaneat *(consecratæ permaneant)*; et Spiritus Sanctus habitet in hac cruce sanctâ *(his crucibus sanctis)*. Per eundem: [in unitate] ejusdem.

*Hoc facto, aspergatur crux cum hysopo aquâ sanctificatâ, modulando hanc Antiphonam.*



Asperges me.

*Psalmus.* Miserere.

*Interim lavetur tota crux aquâ benedictâ. Deinde subjungatur hæc Oratio.*

BENE✠DIC, Domine, hanc crucem tuam per quam *(has cruces tuas p. quas)* redemisti mundum à potestate dæmonum, et superâsti passione tuâ suggestorem peccati; qui gaudebat in prævaricatione primi hominis per vetitum

lignum, tristis tamen dimisit per lignum crucis tuæ quos antea seductos habuit. Sanc✠tifica, quæsumus, Domine, istud signaculum *(ista signacula)* passionis tuæ ut sit *(sint)* inimicis tuis obstaculum *(obstacula)* et credentibus in te perpetuum salutis vexillum, *(perpetua s. vexilla,)* Salvator mundi, qui cum Patre et Spiritu Sancto.

*Alia Oratio.*

ROGAMUS te, Domine, sancte Pater, omnipotens æterne Deus, ut Sancti Spiritûs gratia ad consecrandam divinæ pietatis Unigeniti tui Domini nostri operationem nos efficias idoneos; atque bene✠dicere digneris hoc signaculum *(hæc signacula)* crucis, ut sit remedium salutare *(sint remedia salutaria)* generi humano; sit *(sint)* soliditas fidei, profectus bonorum operum, redemptio animarum, protectio ac tutela contra sæva jacula inimicorum, et in utriusque naturæ salvationem; sit *(sint)* propitiatio spiritualis omnium in te credentium. Per eundem.

*Alia Oratio.*

DEUS, qui beatæ crucis patibulum quod prius erat scelestis ad pœnam, convertisti in sanguine Filii tui redemptis ad liberationem; bene✠dic, quæsumus, hoc signum crucis *(hæc signa crucium)* sanctitatis tuæ sacramento, et concede plebi tuæ illius *(illarum)* vallari præsidio, cujus *(quarum)* est armata vexillo. Sit nobis hæc crux *(sint nobis hæ cruces)* fidei firmamentum, spei suffragium, in adversis defensio. Sit *(sint)* in hoste victoria, in civitate concordia, in campo custodia, in domo fultura. Gregem tuum, Domine, per virtutem crucis hujus *(crucium harum)* conserva incolumem; et hæc *(hæ)* cœlesti sanctificatione gloriosa *(gloriosæ)* ad vitam proficiat *(proficiant)* sempiternam, quæ nobis Agno vincente conversa est *(conversæ sunt)* in salutem. Per eundem.

*Alia Oratio.*

OMNIPOTENS gloriose Deus, Pater benignitatis immensæ, qui pretioso Unigeniti tui cruore per passionem crucis mundum à debitæ mortis eripuisti dispendio, et spirituali illuminatione vivificâsti; quique cuncta regna disponis; qui etiam es bonorum collator munerum, et virtutum omnium largus attributor; cui gentes et populi serviunt; cui omnis angelórum legio famulatur; quique largiris famulis tuis, unde ad laudem sancti nominis tui debita tibi vota persolvant; cui prius fides offerentium complacet, et deinde sanctificatur oblatio; quæsumus exorabilem clementiæ tuæ bonitatem; ut sanctifi✠ces atque conse✠cres tibi ad honorem, et fidelibus tuis ad misericordiæ propitiationem hoc signum crucis quod *(hæc signa crucium quæ)* voluntariâ mentis devotione famuli tui *(famulorum tuorum)* religiosa fides construxit; trophæum scilicet victoriæ tuæ, et vexillum *(vexilla)* redemptionis nostræ; quodque *(quæque)* in amorem Christi Filii tui triumphali in ævum gloriâ consecramus. Accipe hoc signum crucis insuperabile, quo *(hæc signa crucium insuperabilia quibus)* et diaboli est exinanita potestas, et mortalium tuâ largitione restituta libertas. Licèt fuerit aliquando crux in pœnâ sed nunc versa est in honorem per gratiam; et quæ quondam reos puniebat supplicio, nunc tuæ redemptionis gratia obnoxios absolvit à debito. Per hoc tibi Domine, nitimur placere, per quod tibi

placuit nos redimere. Nullum tibi debitum amplius munus est, quàm quod tui corporis, Christe, dedicavit affixio. Nec tibi est ulla magis familiaris oblatio, quàm quæ manuum tuarum extensione sacrata est. Illis ergo manibus hanc crucem *(has cruces)* accipe, quibus illam amplexatus es; et de sanctitate illius hanc *(has)* sanctifica. Ac sicuti per illam mundus expiatus est à reatu, ita offerentium famulorum tuorum animæ devotissimæ hujus crucis *(harum crucium)* merito, et obsecrationibus omnium sanctorum tuorum ab omnibus terrenæ corruptionis nexibus absolvantur. Simulque retributionis æternæ solatia hujus sanctæ crucis *(harum sanctarum crucium)* gratiâ in divinitatis tuæ gloriâ à te crucifixo percipiant. Qui cum Patre et Spiritu Sancto vivis et regnas Deus. Per.

*Hic dicatur Veni Creator humiliter.*

*Hic faciat episcopus crucem cum pollice de chrismate super pectus crucis, ita dicendo.*

CONSE✠CRARE et sanctifi✠care digneris, Domine Deus omnipotens, hanc crucem per istam sanctam unctionem et nostram bene✠dictionem, in Christo Jesu Domino nostro, qui vivit.

*Hoc facto, aspergat eam (eas) aquâ benedictâ modulando hanc Antiphonam.*

Sanctifica nos, Domine, signaculo sanctæ crucis.

*Sequitur Oratio.*

SANCTIFICA, quæsumus, Domine, crucem istam quam *(cruces istas quas)* dignatus es pro mundi salute ascendere ad redimendum passione tuâ humanum genus, quod diu in captivitate diaboli et laqueis capiebatur. Itaque nunc istud salutiferum signum *(ista salutifera signa)* crucis aspersione hujus aquæ sanctifica, ac sacræ unctionis tuæ chrismate benigniter perfunde ad liberationem generis humani, et ad effugandos ab eis dæmones, et expellendos morbos; ut et omnes languores corporis et animæ, hujus sanctæ crucis *(harum sanctarum crucium)* præsentiâ per invocationem sancti nominis tui repellantur; et credentes in te spiritualis medicinæ remedio vivificentur. Per.

*Hic adoleatur thus super ipsam crucem, modulando hanc Antiphonam.*

Domine, ad te dirigatur.

*Sequitur Oratio.*

DOMINE Jesu Christe, salus immortalis, rex angelorum, via et veritas credentibus in te; qui pro salute totius mundi de sede majestatis tuæ humilis descendisti ad terram et in crucem ascendisti, suspensusque in ligno ad redemptionem generis humani hoc signum passionis tuæ pius sanctificâsti; ideoque signaculum istud crucis tuæ quo nos redemisti portamus tam in fronte quàm in corde contra sæva jacula inimici, vexillum fidei et veritatis ad nostram æternam salutem. Proinde Domine, suppliciter te rogamus ut signum istud *(signa ista)* sanctæ crucis tuæ salubre sit remedium *(salubria sint remedia)* ecclesiarum tuarum; et sit hæc sancta crux signum *(sint hæ sanctæ cruces signa)* universorum in te credentium in sanctam et perfectam Trinitatem. Mirifica, quæsumus, Domine, misericordias tuas per virtutem sanctæ crucis tuæ, et concede propitius ut cum thymiamatis istius fraglantiâ locis ac domibus fidelium ubi crux ista manet *(cruces istæ manent)*, fugentur dæmones, et immundi spiritus ac pestiferi expellantur morbi; careant

immunditiâ, et omnes adversæ potestates et insidiæ inimici cognitione tuâ sint repulsæ; et in virtute benedictionis tuæ sit benedicta, sanctificata et mundata, ut sit *(sint benedictæ sanctificatæ et mundatæ, ut sint)* tibi Domino Deo gratiarum actio, et super nos atque populum tuum benedictio, et salutarium donorum tuorum affluentia. Per te, Salvator mundi, qui cum Patre et Spiritu Sancto vivis et regnas Deus. Per.

BENE✠DICTIO atque sanctifi✠catio omnipotentis Dei Patris, simulque incarnati Verbi, ac Paraclyti Spiritûs Sancti, maneat jugiter super hanc similitudinem *(has similitudines)* crucis Christi ut sit hæc crux *(sint hæ cruces)* omnibus adorantibus salubre remedium in sæcula sæculorum.

*Post hæc elevetur crux et ab omnibus adoretur, canteturque hæc Antiphona.*

O CRUX splendidior cunctis astris mundo celebris, hominibus multum amabilis: sanctior universis quæ sola fuisti digna portare talentum mundi: dulce lignum dulces clavos dulcia ferens pondera: salva præsentem catervam in tuis hodie laudibus congregatam: alleluya alleluya alleluya alleluya.

*Antiphona.*

CRUX fidelis inter omnes arbor una nobilis nulla sylva talem profert fronde flore germine: dulce lignum dulces clavos dulcia ferens pondera: adsis nobis custodia contra inimici jacula, alleluya.

*Antiphona.*

SUPER omnia ligna cedrorum tu sola excelsior in quâ vita mundi pependit et in quâ Christus triumphavit et mors mortem superavit: alleluya.

*Oratio.*

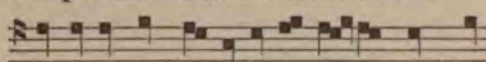
OMNIPOTENS sempiterne Deus, cui sanctum et terribile nomen inter cæteras visibiles creaturas, ligna quoque fructifera laudare et benedicere non cessant; te supplices deprecamur, ut hoc singulare signum quod *(hæc singularia signa quæ)* ad exemplum illius primi sacratissimique vexilli, famulus tuus N. devotus erexit *(erexerunt)*, cœlesti benedictione sanctifi✠care digneris; ut omnibus ante illud *(illa)* genu flectentibus ac tuæ majestati supplicantibus largiatur cordis compunctio, et indulgentia concedatur admissorum; atque intercedente ipsâ victoriosissimâ passione Unigeniti tui, et tibi placita postulare, et citiùs valeant postulata percipere. Per eundem.

*Deinde peragatur missa,* Nos autem gloriari, *sicut in festo Exaltationis sanctæ crucis.*

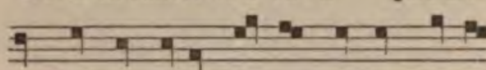
[*explicit de consecratione sanctæ crucis.*]

*In reconciliatione ecclesiæ prius dedicatæ et altaris seu cimiterii ubi sanguis effusus fuerit, aut homicidium perpetratum, aut aliqua spurcitia publice facta.*

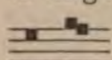
*Primum veniat episcopus ante ipsam ecclesiam cum clero et populo, hanc Antiphonam cantando sonorâ voce.*



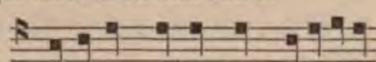
De-us in sancto vi-a tu - a quis De-



us magnus sicut De - us noster : tu es



De - us qui facis mirabilia solus.



*Psalmus.* Viderunt te a-quæ.

*Sequitur Oratio ante ostium ecclesiæ.*

OMNIPOTENS et misericors Deus, qui sacerdotibus tuis tantam præ cæteris gratiam contulisti, ut quicquid in tuo nomine dignè perfectèque agitur ab eis, à te fieri credatur ; quæsumus immensam clementiam tuam, ut quicquid modò visitaturi sumus visites ; quicquid benedicturi benedicas ; sitque ad nostræ humilitatis introitum sanctorum tuorum meritis, fuga dæmonum, angelici pacis ingressus. Per.

*Alia Oratio.*

AUFER à nobis, Domine, iniquitates nostras ; ut ad loca tuo nomini purificanda, puris mereamur mentibus introire. Per.

*Tunc intret ecclesiam cum clero, cantando hanc Antiphonam,* Pax huic domui.

*Finitâ Antiphonâ, stans episcopus in medio pavimenti dicat,*

Oremus,

*Et diaconus,*

Flectamus genua. Levate.

*Oratio.*

DEUS, qui peccati veteris hæreditariam mortem in quâ posteritatis genus omne successerat Christi Filii tui Domini nostri passione solvisti ; dona propitius ut conformes ejusdem facti, sicut imaginem terreni parentis naturæ necessitate portavimus, ita imaginem cœlestis gratiæ sanctificatione portemus, ejusdem Christi Domini nostri. Qui tecum vivit.

*Postmodum eat episcopus ad gradum altaris et prosternat se ante altare, et interim agatur Letania a duobus ; expletâ Letaniâ, surgat episcopus et dicat ter,* Deus in adjutorium. *flectens genua ter, et chorus respondeat,* Domine, ad adjuvandum *cum* Gloria *absque* alleluya. *Postea faciat exorcismum et benedictionem salis, cineris, aquæ, et vini, inchoando.* ut supra xviii. folio. [pagg. 8, 9.]

EXORCIZO te creatura salis *et cætera usque*

Quatenus consecrata sis aqua sancta, et proficias ad reconciliationem hujus altaris *(vel* sacri loci *seu* cimiterii) ut per te et per benedictionem divinam auxiliante Domino sive per os et per manus atque officium nostrum, hic locus atque cimiterium divinitùs per gratiam Spiritûs Sancti consecretur, et perpetualiter ad invocandum nomen Domini consecratum permaneat, et Spiritus Sanctus habitet in loco hoc *(seu* in hoc cimiterio.) Per eum qui venturus est

judicare vivos et mortuos, et sæculum per ignem.

*Benedictâ aquâ circueat episcopus tribus vicibus intrinsecus et extrinsecus ecclesiam vel cimiterium, spargendo aquam benedictam, canendo hanc Antiphonam.*

Asperges me.

*Psalmus.* Miserere.

*Sequitur Oratio in medio ecclesiæ.*

DEUM indultorem criminum, Deum sordium mundatorem, Deum qui concretum peccatis originalibus mundum adventûs sui nitore purificavit, supplices deprecemur; ut contra diaboli furentis insidias, fortis nobis pugnator assistat, et quicquid ejus virosâ calliditate cotidianisque infestationibus maculatum hic corruptumque fuerit, efficiatur cœlesti sanctificatione ac mundatione purgatum; quia sicut illius est, solidum perfectumque quassare, auctoris nostri est, lapsa restaurare et corrupta purgare. Cujus majestatem precamur, ut hic locus fiat ab omni pollutione purgatus et sanc✠tificatus; atque in priorem statum restitutus, et reconciliatus ac sacratus. Per eum qui in Trinitate perfectâ vivit et gloriatur Deus, per infinita sæcula sæculorum.

*Deinde canatur hæc Antiphona.*

Exsurgat Deus.

*Sequitur Oratio.*

DEUS, cujus bonitas nec principium nec finem habet; cujus est polluta purgare, neglecta restaurare, viciata reædificare; exaudi orationes nostras, ut hujus loci receptaculum placatus accipias; et altare tuum quod infestantis diaboli fraude est pollutum, per infusionem gratiæ cœlestis sanc✠tifices, purificatumque possideas. Nihil hic quæsumus, Domine, postmodum noceat præteriti culpa contagii; nihil sit quod maneat inimici fraude pollutum; resurgat verò hujus loci pura simplicitas, et candor innocentiæ pristinæ immaculatus, et dum recipit gratiam revertatur ad gloriam; quatenus hic populorum turba conveniens, dum petitionis ingerit vota, votorum se sentiat obtinuisse suffragia. Per.

*Postea circumeat episcopus ecclesiam intus et foris et cimiterium cum incenso, canendo hanc Antiphonam.*

Domine ad te dirigatur.

*Sequitur Oratio.*

DEUS qui in sanctis habitans supernæ moderamine pietatis terram mundus mundam formâsti; quam etiam primi prævaricatoris de supernis ejectis sedibus suggestione maculatam, priscis misertus paradisi quos creâstis accolis, pii effusione cruoris ac proprii ab omni antiquæ prævaricationis contagio, mundare et abstergere dignatus es; quæsumus immensam pietatem tuam, ut hanc ecclesiam tuam (*vel* hoc cimiterium) quod priùs tuâ sanctificatione sanctificari voluisti; quamvis jam ejusdem nævo prævaricatoris maculatam, tuâ cœlesti benedictione bene✠dicas; ut qui sub timore et amore tui nominis ad hoc oratorium pro impetrandâ suorum veniâ peccatorum convenerint (*vel* in hoc cimiterio sepulti fuerint) se in perpetuum omnium veniam peccatorum impetrare gaudeant, et gaudia sempiterna percipere lætentur. Per.

*Tunc elevatâ manu benedicat sanctam ecclesiam vel sacratum cimiterium, ita dicendo.*

BENEDICTIO Dei Pat✠ris omnipotentis ingeniti, Filiique ip✠sius

unigeniti, nec non Sancti Spiritûs Para✠clyti ab utroque procedentis, maneat jugiter super ecclesiam istam, *(vel* super cimiterium istud) in sæcula sæculorum. Amen.

*Finitâ autem reconciliatione, vestiat se episcopus aliis vestibus ad missam celebrandam, et ministri similiter, et cum processione procedant ad ecclesiam gestantes sanctas cruces et reliquias si ibi fuerint et luminaria, psallendo hanc Antiphonam.*

Sanctum est verum lumen.

*Subjungatur hæc Oratio in medio ecclesiæ.*

DEUS, qui ecclesiam tuam sanctam de omnibus mundi finibus congregatam, per tui lateris admirabile sacramentum cunctarum gentium matrem esse dixisti perfectam; quam etiam populorum varietate depictam, apostolorum tuorum meritis decorâsti: bene✠dic, quæsumus, sanctorum tuorum opitulante suffragio, tam altare quod eorum exornatur te jubente reliquiis, quàm ecclesiam, atque fidelium tuorum tibi piè offerentium vota in illâ sanctifica. Qui cum Patre et Spiritu Sancto vivis.

*Sequitur commendatio ejusdem loci.*

DEUS cujus bonitas sicut non habuit principium ita non habet terminum, qui pietate completus eligis in nobis magis restituere perdita quàm percutere peritura; et siquid aut negligentia polluit aut ira committit, aut ebrietas stimulat, aut libido subvertit, tu pius sustines ut ante purifices per gratiam quàm percutias per furorem, et operis tui providus gubernator eligis potiùs erigere jacentia quàm punire damnata; te supplices deprecamur, ut hujus loci situm placatus sanctifi✠ces, et quicquid hîc insectantis inimici fraude est pollutum, per infusionem supernæ benedictionis tuæ pu✠rifices, purificatumque possideas. Absint in posterum omnes nequitiæ spirituales, eliminentur hinc et extinguantur omnes antiqui serpentis invidiæ; et cum fraudibus suis diaboli turma procul pellatur. Efferat hinc confusus secum maculam quam ingessit; et perennibus quandoque suppliciis deputandus, operum suorum semina secum hinc colligat peritura; nihil hîc, quæsumus, Domine, postmodum noceat præteriti culpa contagii, nihil hic maneat inimici fraude pollutum, quod per Spiritûs tui infusionem est purgatum. Resurgat, quæsumus, hujus loci pura simplicitas, et candore innocentiæ restitutus, dum pristinam recipit gratiam, inviolabilem revertatur ad gloriam; ut populorum huc turba conveniens, dum petitionis hîc ingerit vota, votorum se sentiat obtinuisse suffragia. Per.

*Sequitur Missa de Reconciliatione.*

Feria v. (vel iiii.) post *Lætare Jerusalem.*

DUM sanctificatus fuero in vobis congregabo vos de universis terris; et effundam super vos aquam mundam; et mundabimini ab omnibus inquinamentis vestris et dabo vobis spiritum novum.

*Psalmus.* Benedicam Dominum.

Gloria in excelsis Deo.

*Collecta.*

DEUS qui dixisti, domus mea domus orationis vocabitur, domum istam, alienis offensionibus contaminatam, mundare et sanctificare digneris; ut omnium preces et vota in loco hoc ad te clamantium clementer exaudias, et benigne perficias. Per.

*Epistola.* Vidi civitatem sanctam.

*Quære in dedicatione ecclesiæ.*

*Gradale.*

Feria v. ante Dominicam Palmarum.

TOLLITE hostias et introite in atria ejus adorate Dominum in aulâ sanctâ ejus.

℣. Revelabit Dominus condensa et in templo ejus omnes dicent gloriam.

Dominica xiiii. per Æstatem,

Alleluya. ℣. Confitemini Domino et invocate nomen ejus annunciate inter gentes opera ejus.

[*Evangelium.*]

*Secundum Lucam.*

IN illo tempore, Dixit Jesus discipulis suis; Non est arbor bona quæ facit fructus malos, neque arbor mala faciens fructum bonum. Unaquæque enim arbor de fructu suo cognoscitur. Neque enim de spinis colligunt ficus, neque de rubo vindemiant uvam. Bonus homo de bono thesauro cordis sui profert bonum; et malus homo de malo thesauro profert malum. Ex abundantiâ enim cordis os loquitur. Quid autem vocatis me, Domine, Domine, et non facitis quæ dico? Omnis qui venit ad me et audit sermones meos et facit eos, ostendam vobis cui similis est. Similis est homini ædificanti domum, qui fodit in altum et posuit fundamenta supra petram. Inundatione autem factâ, illisum est flumen domui illi, et non potuit eam movere. Fundata enim erat supra petram.

Credo in unum Deum.

*Offertorium.*

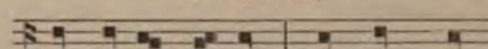
Dominica xvii. per Æstatem.

ORAVI Deum meum ego Daniel dicens, exaudi Domine preces servi tui illumina faciem tuam super sanctuarium tuum: et propitius intende populum istum super quem invocatum est nomen tuum, Deus.

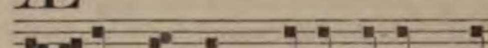
*Secreta.*

HÆC hostia, quæsumus, Domine, et locum istum ab immundiciis iniquorum vel patratæ offensionis expurget, et supplicationes nostras hîc et ubique tibi reddat acceptas. Per.

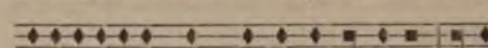
[*Præfatio.*]



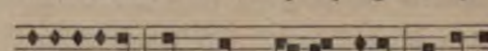
ÆTERNE Deus. Per Chris - tum



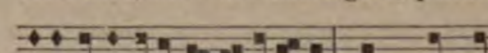
Dominum nostrum. Cujus immen - sæ



miserationis est corrupta purgare, lapsa



restituere, sor - des abstergere, polluta



reconciliando* sanctificare. PER quem te



* 'recontiliando.' *MS.*




[Sanctus].

*Benedictio Episcopalis.*

OMNIPOTENS Deus universa a vobis et ab hoc templo vel cimiterio adversa excludat; ac suæ super vos benedictionis dona propitiatus in*fundat. *Amen.*

Corda convenientium ad hanc reconciliationem efficiat sacris intenta doctrinis; quo possint repleri beneficiis sempi*ternis. *Amen.*

Quatinus exequenda intelligentes et intellecta exequentes, inter adversa mundi ab omni sorde peccatorum purificati beatorum spirituum efficiamini in cælesti regno cohe*redes. *Amen.*

Quod ipse præstare.

*Communio.*

ACCEPTABIS sacrificium justiciæ oblationes et holocausta super altare tuum, Domine.

*Postcommunio.*

PERCIPIENTES, Domine, munera salutis æternæ, te supplices exoramus, ut templum hoc vel cimiterium a barbarorum vel iniquorum inquinamentis emundatum, tuâ benedictione maneat sanctificatum: et pectora nostra ab omni sorde viciorum alienata, tibi devota semper assistant. Per.

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Pater noster. Et ne nos.

Salvum fac servum tuum. Nihil proficiat inimicus in eo.

Esto ei, Domine, turris fortitudinis.

Mitte ei, Domine, auxilium de sancto.

Domine, Deus virtutum, converte nos.

Domine, exaudi orationem meam.

Dominus vobiscum.

Oremus.

OMNIPOTENS sempiterne Deus, miserere famulo tuo N. et dirige eum secundum tuam clementiam in viam salutis æternæ; ut te donante tibi placita cupiat, et tota virtute perfici[at. Per]. †

* A musical ⁝ is noted in the MS. above the syllables, which we have thus marked.

† This is the Collect in the second *Missa pro amico* contained in the 10th century Gregorian Sacramentary of *Leofric* (ed. Warren, p. 189). In that MS. a later hand has adapted it for use *Super Regem vel Reginam*. See also the *Missa pro amico* in the *York Missal*, II., p. 167. The whole of this little Office agrees for the most part with a rather longer Form of '*Preces super legatum vel episcopum suscipiendum*' which is inserted in the Sarum Consuetudinarium. *Osmund Register*, I., p. 144 *n.*, edited by Canon W. H. Rich Jones, Rolls Series, 1883.

# APPENDICES.

# APPENDICES.

# APPENDICES.

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## I.

THE present opportunity appears to me convenient for drawing attention to an antient Prayer connected with consecrated buildings. It was noticed by my brother, the Rev. John Wordsworth, Fellow of Brasenose College, Oxford, and Canon of Rochester, when he was collating the 7th century MS. of the Latin Gospels, which belonged to S. Augustine's at Canterbury, and is traditionally believed to have been one of two MSS. sent by S. Gregory to Britain.

This Prayer is written at the end of that MS. in a 12th century hand:—

Fundamenta ejus in montibus sanctis.
*V.* Diligit Dominus.

Deus vobiscum.

Domine Jesu Christe qui introitum portarum Jerusalem valvis sanctificasti; dum splendore gemmarum duodecim totidem apostolorum nomina presignasti; et qui per organum propheticum prompsisti, Lauda hierusalem Dominum, Lauda Deum tuum Sion; quoniam confortavit seras portarum tuarum; benedixit filiis tuis in te. Te quæsumus ut ponas in omnes fines templi istius pacem, ut velociter currens interius sermo tuus adipe frumenti satiet eos, Spiritus Sanctus defendat illos; ut nunquam nocere prevaleat inimicus. Set omnes habitantes et convenientes in eo voce corde et ore decantent dicentes, Magnus Dominus noster et magna virtus ejus: et sapientie ejus non est numerus. Qui cum Patre.

This appears to be an additional instance of the use of a *MS. evangelium* for the more special purpose of an *evangeliarium*, or Book of Proper Gospels. Instances where MSS. of the Gospels have evidently been used for Visitation or Communion of the Sick will be familiar to our readers.

# II.

# LIBER SANCTI CUTHBERTI.

THE MS. volume, 'Δ. 5. 15,' in the library of SIDNEY SUSSEX COLLEGE, CAMBRIDGE, contains two treatises:—

(1) A Bestiary marked '*Liber Coll. Sidney-sussex ex dono Mri. Genings.*[a] Anonymi de Natura Avium et Bestiarum.' (41 folios.)

(2) A Pontifical marked in a small 12th century hand '*Liber Sancti Cuthberti.*'

This Book itself is dated by Mr. Henry Bradshaw A.D. 1090-1110.

Its Contents are as follows:—

| | | |
|---|---|---|
| 1. | Ordo de sacris Ordinibus benedicendis. | |
| | [De dispositione Psalmistae sive Cantoris,] - - - | Fo. 1 *b.* |
| 2. | Ordinatio hostiarii, - - - - - - | fo. 2 |
| 3. | Ordinatio lectoris, - - - - - - - | fo. 2 *b.* |
| 4. | Ordinatio exorciste, - - - - - - | fo. 3 |
| 5. | [Ordinatio] accoliti, - - - - - - - | fo. 3 *b.* |
| 6. | Ordo qualiter in romana aecclesia praesbiteri diaconi subdiaconi ordinandi sunt, - - - - - - | fo. 4 |
| 7. | Ordinatio Subdiaconi, - - - - - - | fo. 4 *b.* |
| 8. | Ordinatio Diaconi, - - - - - - - | fo. 5 *b.* |
| | Oratio ad Stolas vel Planetas, - - - - - | fo. 7 *b.* |
| 9. | Ordinatio presbiteri, - - - - - - | fo. 9 |
| 10. | Missa in die consecrationis praesbiteri, - - - - | fo. 11 |
| 11. | Ordo ad pueros consignandos, - - - - - | fo. 12 *b.* |
| 12. | Missa de Sancto Cuthberto, - - - - - | fo. 15 |
| 13. | Antiphonæ et Invitatorium de Sancto Nicholao - - | fo. 15 *b.* |

The Prayers *de S. Cuthberto* appear to be written in the same hand as the rest, but the initial letters have not been inserted. A symbol for *th* is used in three instances in Cuthbert's name.

The concluding '*O pastor eterne . . . auditum*' is written in seven lines in

[a] The name *Rogerus tongus* is written at the bottom of folio 4*a.* of the *Liber S. Cuthberti.* Dr. Roger Tonge, Chaplain to King Edward VI., was Fellow of S. John's about 1534. In 1547 he preached against the observance of Lent.

the original in a fine hand, with running musical notation, or neumes, of the character which may be seen in tropers.

The Form for Ordination in this volume is (as Dr. Henderson has kindly informed me) identical with one in the British Museum, Cotton, MS. Claud. A. iii. (Dr. Henderson's Pontifical, No. VII. 2), excepting in two of the Rubrics, as will be seen in the Notes below.

In the Sidney MS. the symbol '&' is frequently used in such words as *habet*, *debetis*, and twice in *letificet*. The variations from singular to plural are written above the lines, with the crossed *l* for *vel*. They are not introduced into the Rubrics (as well as into the Prayers), as they appear to be in Egbert's Pontifical, pp. 14, 18, 19, 21.

The MS. is especially valuable on account of the Order of Confirmation, which, unlike that in other Pontificals which have been published, contains the primitive ceremony of *Imposition of Hands*—which has been revived in the Church of England, and recently among Spanish Old-Catholics. [aa] We will, therefore, give this Office from the Sidney MS. *in extenso*, as well as the Mass of Saint Cuthbert, whence, possibly, the MS. derives its title.

The Forms of Ordination appear (though in a somewhat different order) in the Surtees Society's edition of the early 10th century MS. of the Pontifical of Egbert (Archbishop of York, A.D. 732-766). It will be sufficient, therefore, to give a comparison of the larger portion of the Sidney MS. with Mr. Greenwell's edition of Egbert.

The last-named volume consists of two parts:—(1) a *Pontifical*, pp. 1-58, 100-124; (2) a *Benedictional*, pp. 58-100, 124-136. [b]

With the former only we are here concerned.

The *Pontificals* of the middle ages (as may be seen in the case of these smaller books with which we are concerned in this volume) were as different from the full Pontificals now printed for the use of Roman Catholic Bishops, as the 'Books for the Communion,' or the more comprehensive 'Books of Offices'—published by the Society for Promoting Christian Knowlege—are from the full 'Books of Common Prayer and Administration of the Sacraments.' Moreover, the old Pontificals differed one from another, somewhat as do the 'Books for the Communion' from the 'Books of Offices;' or, more nearly, as the various little books of occasional 'Orders' (which are familiar to those who have attended

[aa] *Officios divinos de la Iglesia Española*, p. 272. Madrid, 1881. In the Gelasian Sacramentary the Rubric is '*Ad consignandum imponit eis manum in his verbis* Omnipotens Pater Domini nostri Jesu Christi qui regenerasti famulos,' &c., as p. 66. See the quotations from Cyprian and others, given by Daniel, *Codex Liturgicus* I., p. 200 *n*.

[b] The Exeter Pontifical includes a Benedictional. So also did the Roman Pontifical of 1520 *(Junta)*. See Maskell, *Mon. Rit.* I. p. cxlvi. ed. 1882.

Church or Churchyard Consecrations, Admissions of Lay-Readers, Ordinations, Inductions, Institutions, Installations, &c.) differ from one another.

No complete Pontifical of English Use has ever been printed for contemporaneous usage.[c] But these various pamphlets—whether preserved singly, or bound in small volumes for the use of Bishops or others—represent traditionally the old universal custom. Such vernacular Offices (which some may live to see improved, augmented, and codified) have served to keep alive the remembrance of the Bishop's indefeasible right to authorize the needful Forms and Orders for his Diocese: and they have supplied in every age the necessary gloss upon the exception in the Canonical Subscription, which reserves such cases where it 'shall be ordered by lawful authority.'

It will be seen that whereas De Bernham's Pontifical contains only Forms for Consecration (and Reconciliation) of Churches and Churchyards, Crosses and Altars; and the Sidney Sussex College Book of Saint Cuthbert had (originally) only the Ordination and Confirmation Services,—the *Pontificale Ecgberhti* contains:—

| | |
|---|---|
| Ordinatio Episcopi, - - - - - - - | *(Vacat.)* |
| Confirmatio hominum, - - - - - - | *C.* 11 |
| Ordo de sacris ordinibus qualiter in Romana aecclesia presbyteri diaconi, subdiaconi, vel ceteri ordines clericorum benedicendi sunt, | C. 6 |
| De Psalmistis, - - - - - - - - | *C.* 1 |
| Ordinatio Ostiarii, - - - - - - - | C. 2 |
| Ordinatio Lectoris, - - - - - - - | C. 3 |
| Ordinatio Exorcistæ, - - - - - - | C. 4 |
| Ordinatio Accoliti, - - - - - - - | C. 5 |
| Ad Subdiaconum ordinandum, - - - - - | C. 7 |
| Benedictio ad Stolas vel planetas - - - - - | C. 8 |
| Orationes ad vestimenta sacerdotalia seu laeuitica, - - | *(Vacat.)* |
| Sermo Innocenti Papæ de vij. gradibus Æccl. ordinandis, - | *(Vacat.)* |
| Ad ordinandum Diaconum, - - - - - - | C. 8 |
| Ad ordinandos Presbiteros, - - - - - - | C. 9 |

[c] We are speaking of course of the Church of England *in England*. The daughter Church of South Africa can boast of '*A Manual of Offices* for Several Occasions, sanctioned for use in the Diocese of Bloemfontein. Bloemfontein: Church Mission Press, S. Cyprian's College, 1880.' This contains 20 Offices (pp. 1–144), without repeating any which is already provided in the Book of Common Prayer. Some reserve was exercised in the Church of Rome with regard to the Papal Ceremonial for some time after the invention of Printing. The *Pontificale Romanum* itself, however, was printed in the 15th century (ed. 1, 1485; ed. 2, 1497—not 1487 as Brunet). And by a Bull of 10th Feb., 1596, Clement VIII. enjoined that the Roman Pontifical then revised should take the place of all others.

| | | |
|---|---|---|
| Benedictio. Casula, - - - - | (*Vacat.*) | Cf. *C.* 8 |
| Orationes ad Missam in die Ordinationis eorum, - - - | | C. 10 |
| „ „ „ Presbyteri, - - | | *C.* 10 |
| „ „ „ Diaconi, - - | | (*Vacat.*) |
| Ordo quomodo Æcclesia debeat dedicari, - - - | | B. j. |
| Lætaniæ. Abecedarium. Benedictiones, - - - | | B. j. |
| Benedictio vel Consecratio Altaris, - - - - | | B. ij. |
| Missæ in Dedicatione Æcclesiæ, &c., - - - - | | B. j. |
| In Consecratione Cimiterii, - - - .. - | | B. iij. |
| Reconciliatio altaris vel loci sacri, &c., - - - - | | B. v. |
| Missa in Reconciliatione Ecclesiæ, - - - - | | B. v. |

Then after the Benedictiones Episcopales (pp. 58-100) follow:—

Coronatio Regis.
Consecratio Abbatis sive Abbatissæ.
Benedictio et Consecratio Virginis Monialis.
Consecratio Viduæ.
Consecratio Crucis, - - - - - - B. iiij.
Ordo ad Sanctimonialem Virginem vel Viduam Benedicendam.

Then Benedictiones variæ (pp. 115-117). Signi Ecclesiæ, &c.
Oleum 'ad Lateranis.'
Reconciliatio Pœnitentium.

Then Benedictiones variæ (pp. 124-136). Sponsalia (pp. 125, 132). Pro regnantibus (p. 131). Palmarum et Ignis (pp. 128, 129, 132, 135). And several others.

The initial 'C.' or 'B.' with numerals placed in the right hand margin is intended to show whereabouts in the *Saint Cuthbert* or the *De Bernham* MS. a corresponding Form occurs. Where the parallel passage differs materially, it is noted by printing the initial in a different type.

It will be seen at a glance that, roughly speaking, if De Bernham's book were bound as an Appendix to the Sidney-Sussex MS., we should have a volume substantially the same as the main portion of Egbert's Pontifical (pp. 1-26, 26-58); but lacking the first section, the *Ordinatio Episcopi.*

It will be observed that Bishop de Bernham must have needed a second volume of Offices, somewhat similar to the *Liber Sancti Cuthberti;* while the possessor of that volume must have required another book—somewhat similar in its Contents to the other—at least, if he was a Bishop. A further Supplement

or Supplements might occasionally be needed for Forms relating to personages of Royal or Episcopal dignity; for members of religious communities, hermits, penitents, for the Holy Oils, and occasional Benedictions.

As the *Manuale* (ed. Henderson, pp. 96*–103*) included certain '*benedictiones episcoporum et suffraganeorum*,' so in some *Pontificalia* are found certain Offices which, as a general rule, would fall under the province of the Parish Priest.

Thus, in Edmund Lacy's Pontifical (A.D. 1421–1456, ed. Barnes, pp. 242–275) there are the *Officium Peregrinorum, ad faciendum Cathecumenum, ad facienda Sponsalia*, and *ad sepeliendum Mortuos.* [d]

In these the title '*sacerdos*,' and not '*episcopus*,' occurs in the Rubrics.

Similarly in Mr. Maskell's account of the Pontifical of Anianus of Bangor (A.D. 1270, *Mon. Rit.* I. cxxxiv–v.) we may observe Forms for Baptism, [e] for Marriage, [f] for Communion [and Unction] of the Sick, [g] and the Commendations [and Burial Service]; [h] as well as the Benediction of Bread, Blessing of Candles and of Palms, which come naturally in the Processional, besides a set of votive Masses (with Prefaces and Canon) somewhat similar to that in Sarum Breviaries, and in Breviaries of some other Uses about the years 1495–1516.

The Pontifical of Archbishop Chichele contains the Form for the Churching of Women. [i]

The Contents of the Sidney-Sussex MS. (which we will call 'Δ.') [j] correspond so closely with the Egbert Pontifical (or 'E.'), that it will be sufficient for the most part to give simply the opening words of each Prayer, with a reference to the pages of Mr. Greenwell's edition. Surtees Society's vol. XXVII. (1853.)

But the very first thing in the MS. is worthy of notice; for, in a Rubric imported *verbatim* from the Canons of the IVth Council of Carthage (A.D. 398), it assigns to the Parish Priest the sole authority of admission to the Choir, without mentioning the examination by the Archdeacon:—

[d] The first and the two last of these Services, or one variety of them, appear also in the Hereford *Missal* and *Breviary*.

[e] Printed by Dr. Henderson in an Appendix to the *Manuale*, p. 150*, where there are Forms for Clinical Baptism taken from several other Pontificals.

[f] *ibid.* p. 162*.

[g] *ibid.* p. 194*.

[h] *ibid.* pp. 196*, 201*. The Burial Service commences on p. 199*.

[i] *ibid.* p. 213*.

[j] When it is necessary to distinguish between them we will denote the first hand in the Sidney College MS. (*Liber Sancti Cuthberti*) by Δ*, and a correction by Δa. The letter 'H' used below in Notes on pp. 64, 65, and elsewhere, refers to Dr. Henderson's edition of '*the York Pontifical*,' sometimes called 'Bainbridge's,' after one of its possessors.

## * LIBER SANCTI CUTHBERTI. * Fol. 1.

[DE SACRIS ORDINIBUS.]

** Ordo en inchoat de Sacris ordinibus benedicendis.* [k] * Fol. 1b.

*Psalmista, id est cantor, potest absque scientia episcopi,* [l] *sola iussione sacerdotis,* [m] *officium suscipere cantandi, dicente sibi praesbitero.*

Quod [n] ore cantas (*vel* cantatis), corde credas (*vel* credatis) et quod corde credis (*vel* credatis) operibus probes (*vel* probetis).

ORDINATIO HOSTIARII.

*Hostiarius cum ordinatur postquam ab archidiacono . . . dicens.* E. 11.

Sic age . . . recluduntur. *Ibid.*

*Post hæc tradat ei diaconus ad hostium aecclesiae.* * * Fol. 2.

*Prefatio hostiarii.*

Deum Patrem Omnipotentem suppliciter . . . in unitate Spiritus Sancti per omnia secula seculorum. Amen. E. 11, 12.

*Benedictio ejusdem.*

Domine Sancti Pater, . . . habêre mercedis, per. E. 12.

*Hucusque primus gradus.*

ORDINATIO LECTORIS.

*Lector cum ordinatur . . . ingenium.* * E. 12. * Fol. 2b.

*Post haec spectante . . . dicens* (E. 12) *ad eum.*

Accipe et esto . . . augeat tibi (*vel* vobis) gratiam (E. 12) quod ipse praestare dignetur, qui cum Patre.

*Benedictio lectoris.*

Domine Sancte Pater . . . consulat (*vel* consulant). Per Dominum. E. 12. [o]

*Hucusque secundus gradus.*

ORDINATIO EXORCISTE.

*Exorcista cum ordinatur . . . in quo conscripti* [p] *sunt . . . episcopo.*

Accipe . . . manum * super . . . caticumenum. E. 13. * Fol. 3.

[k] *non habet Egbert.*

[l] '*cantor, posteaquam ab archidiacono instructus fuerit, potest absque conscientia episcopi.*' E. 10.

[m] '*presbiteri.*' E. 10.

[n] 'Vide ut quod.' E. 10. cum canone Concilii Karthag. IV. (ed. Bruns, p. 143.)

[o] *omissa priore Benedictione,* scil. Oremus dilectissimi.

[p] '*scripti.*' E. cum Concil. Karth.

*Praefatio exorcistae.*

Deum Patrum . . . vivit (E. 13) et regnat Deus in unitate Spiritus Sancti per omnia.

*Benedictio exorcistae.*

Domine Sancte Pater . . . confirmatus *(vel* confirmati) per. E. 13.

*Hucusque tertius gradus.*

[ORDINATIO ACCOLITI.] [q]

* Fol. 3b. *Acolitus cum ordinatur . . . debeat, sub* [r] *archidiacono* * *accipiat ceroferarium cum cereo* [s] *. . . corporis Christi.*

*Benedictio* (E. 14) *accoliti.*

Omnipotens sempiterne Deus . . . redemisti, [t] & in cruce pendens sanguinem & aquam de latere tuo pro genere humano fundere dignatus es, & per apostolos tuos in hoc seculo lumen gratiae spiritalis misisti, [t] benedicere . . . clementiam tuam, ut mente *(vel* mentes) & cor eius (corda eorum) lumine scientiae . . . mereatur *(vel* mereantur), per. [u]

ORDO QUALITER IN ROMANA AECCLESIA PRAESBITERI DIACONI SUBDIACONI ORDINANDI SUNT. [v]

*Mensis primi* [w] *iiij.* [x] *vij.* [y] *x.* [z] *sabbatorum die in xij. lectiones* [a] *ad Sanctum Petrum ubi missae celebrantur.* *

* Fol. 4. *Postquam antiphonam ad introitum dixerint, data oratione, annuntiat pontifex in populum* [b] *dicens,* Auxiliante Deo et Domino Nostro.

Auxiliante Deo et Domino nostro, [c] elegimus in [ordinem] diaconi, sive praesbiteri, sive subdiaconi de titulo illo, [d] illum praesbiterum de titulo illo. Siquis . . . Verum tamen [e] memor sit communionis suae. E. 9.

[q] '*Ceroferarium cereo, et urceolum vacuum ad fundendum vinum.*' E. 13.

[r] '*Sed ab.*' E. 14. cum Concil. Karth.

[s] '*cera.*' E. 14. cum Concil. Karth., 'cereis' C. H.—Mox 'Sanguinis Christi.' Concil. Karth. (ed. Bruns.)

[t] . . . [t] E. does not contain this theological solecism.

[u] 't. c. ut ejus mentem,' E. 14, where after this Benediction '*Sequitur alia.*'

[v] This Ordo occurs in E. at an earlier point (p. 8).

[w] Add. '*ebdomada i.*' E. 8.

[x] Add. '*ebd. ii.*' E. 8.

[y] Add. '*ebd. iii.*' E. 8.

[z] Add. '*ebd. iv.*' E. 8.

[a] '*lectionibus sicut in Sacramentum libro continetur.*' E. 8.

[b] '*populo,*' Δ*. '*populum,*' Δa.

[c] 'Auxiliante Domino Deo et Salvatori nostro Jesu Christo.' E. 9 *(et hoc semel tantum).*

[d] 'in ordinem d. sive p. illum subdiaconum sive diaconum de titulo Ill.' E. 9.

[e] 'Verum.' E. 9.

*Et post interuallum modicum . . . percepta.* E. 9.

*Capitulum sancti gregorii papae.* [f]

Sicut qui . . . quid agit [g] nisi . . . convertitur. E. 9.

Paulus apostolus precepit tymotheo. Manum cito . . . imposueris * neque . . . disciplinae. Sicut boni operis comparat [h] fructum . . . ita gravi semet ipsum afficit damno [i] qui . . . indignum. * Fol. 4b.

[AD SUBDIACONUM ORDINANDUM.]

*Subdiaconus cum ordinatur . . . manutergium.* [j]

*et dicat episcopus ad eum.* [k]

Vide *(vel* videte) . . . ne aliquid pu * tridum in sacrario . . . Ubi pallae corporales lavatae fuerint, Nullum aliud linteamen ibidem lavari deb& [l] . . . ut placere possis *(vel* -tis) Deo. [m] * Fol. 5.

*Et tradat ei calicem et patenam.* [n] E. 15.

*Ordinatio subdiaconi.*

Oremus Dominum [o] et Dominum . . . auxiliante Deo et [p] Domino . . . regnat Deus in unitate Spiritus Sancti [q] per omnia secula seculorum. Amen.

*Benedictio subdiaconi.*

Domine Sancte Pater . . . * et sanctis . . . gratiam consequatur. [r] E. 15, 16. * Fol. 5b.

*Diaconus cum ordinatur* [s] *solus episcopus qui eum benedicit manus super capud illius ponat. Reliqui vero sacerdotes juxta manum episcopi caput illius tangant* [t] *quia non ad sacerdotium sed ad ministerium consecratur.* E. 18, 19.

[f] The passages from S. Gregory and '*Item qualiter commonuit Paulus Apostolus per epistolam suum Timotheum discipulum suum*' are given in the reverse order in E., which has various decrees *Ex concilio Calcidon. Tit. ii.* and *Kartag. cap. xvii.*

[g] 'ait.' E. 9.

[h] 'comportat.' E. 9.

[i] 'grave sibimet ipsi efficit damnum.' E. 9.

[j] '*Exhibeatur in conspectu episcopi patena et calix vacuus.*' E. 14, 15.

[k] . *Subdiacono* vel *subdiaconibus.*' E. 15.

[l] 'nullum linteamen ibidem aliud debet lavari.' E. 15.

[m] 'ut Deo placere possis *(vel* possitis).

[n] '*et manipulum.*' E. 15.

[o] 'Deum.' E. 15

[p] *Omit* 'Deo et.' E.

[q] *Omit* 'in unitate Spiritus Sancti.' E.

[r] At this point E. has the *Benedictio ad Stolas*, &c. (see below), and also three long *Orationes ad Vestimenta Sacerdotalia seu Lævitica*, pp. 16, 17.

[s] A portion of this Rubric is taken from the Canons of the 4th Council of Carthage :—' Diaconus cum ordinatur, solus Episcopus manum super caput illius ponat, quia non ad sacerdotium sed ad ministerium consecratur.' Here E. inserts directions for the Bishop to put the stole on the deacon's left shoulder and to deliver the Book of the Gospel.

[t] *Omit* 'Reliqui . . . tangant.' E.

*Oratio ad ordinandum diaconum.* [u]

Oremus dilectissimi Deum Patrem . . . qui cum [eo]. E. 19.

*Alia.* [v]

* Fol. 6. Exaudi Domine preces nostras . . . * et tuæ gratiam . . . exemplum praebere per. E. 19.

*Item.* [w]

Domine Deus omnipotens, preces nostras clementer exaudi; ut quae nostro sunt gerenda servitio, tuo benigne prosequaris auxilio, et quos sacris misteriis exequendis, pro nostra intelligentia credimus offerendos, tua potius electione justifices.

*Consecratio [Diaconi].*

* Fol. 6b. Adesto quaesumus omnipotens Deus, honorum dator . . . gradibus * minis-
* Fol. 7. trorum. . . . E. 19. . . . pudor constans * innocentiæ puritas . . . mereatur, per. E. 20.

*Ad consummandum diaconatus officium.* [x]

Commune votum . . . eluceat, Per. E. 20.

*Sequitur benedictio.*

* Fol. 7b. Domine Sancte spei . . . * sanctis altaribus . . . instructus polleat, [y] per. E. 20, 21.

*Incipit oratio* [z] *ad stolas vel planetas benedicendas* [a] *quando levitae seu presbiteri ordinandi sunt, aut ordinati quidem esse reperiuntur.* E. 16.

Deus invictæ virtutis . . . seculorum (E. 16). [b] Amen.

*Post ea inponas stolam super collum levitae, dicens hanc orationem quae post haec inscripta est.* * [c]

* Fol. 8. In nomine Sanctae Trinitatis . . . seculorum, amen. [d] E. 17, 18.

*Consecratio manuum diaconi de oleo* [e] *et crisma.*

Consecrentur manus istae . . . sanctificata sint, per. E. 21.

[u] '*Benedictio ejusdem.*' E. 19.

[v] '*Alia benedictio Diaconi sive Diaconissæ.*' E. 19.

[w] E. omits this Prayer.

[x] '*Item collecta ad conservandum diaconatus officii.*' E. 20.

[y] 'complaceat,' E. 21. 'polleant,' Δ*. 'polleat,' Δa.

[z] '*benedictio.*' E. 16.

[a] Omit '*benedicendas.*' E.

[b] '*Incipiunt orationes ad vestimenta* . . .' (see above). E. 16, 17.

[c] '*levitae dicens: Jugum enim suave est, et onus meum leve. Post oratio.* In nomine.' E. 17, *Brit. Mus. Claud.* A. 3.

[d] '*Incipit sermo Innocentii Papæ de vii. gradibus Æcclesiæ ordinandis.* Hæc autem singulis . . . admittere debent. *Deinde donet ei manipulum.*' E. 18.

[e] '*oleo sancto.*' E. 21.

* *Hucusque quintus gradus.* [f] * Fol. 8b.

*Missa in die consecrationis* [g] *diac[oni].* E. 26.

Ad preces nostras . . . conspicuus. E. 26.
*Secret.* [h] Suscipe . . . consortes, per. E. 26.
*Infrac.* Hanc igitur.
*Benedictio.* Benedicat te Deus misericordia plenus.
Multiplicetur pax . . . in germine. *
Ut dum . . . introducat. E. 94. *(Inter Benedictiones Episcopales.)* * Fol. 9.
*Ad Com.* Præsta quesumus Domine ut nostræ gaudeamus . . . obsequio, per. E. 26.

[AD ORDINANDOS PRESBITEROS.]

*Præsbiter cum ordinatur episcopo eum benedicente et manum super caput ejus ponente, etiam presbiteri qui presentes sunt manus suas juxta manum episcopi super caput illius ponant.* [i]

*Oratio ad ordinandum presbiterum.* [j]

Oremus dilectissimi Deum . . . auxilio, per. E. 21.

*Alia.* [k]

Exaudi nos . . . * prosequaris, per. E. 21. * Fol. 9b.

*Hic mutas stolam.* [l]

*Consecratio [Presbiteri].*

Domine Sancte Pater. . . . Sic in heremo. . . . * orbem totam . . . Qua * Fol. 10. propter infirmitati . . . consequatur *(vel* consequantur). [m] E. 22.
*Benedictio vel consecratio manuum* [n] *sacerdotis ante unctionem crismatis.* [o]

[f] *non habet.* E.
[g] '*in ordinatione.*' E. 26.
[h] '*Super oblata.*' E. 26.
[i] '*Presbiter* (vel *presbiterii*, &c., &c.) *cum ordinatur, circumdentur humeri ejus cum stola ab episcopo. Et ibidem tituletur specialiter ad qualem æcclesiam debeat ministrare. Et benedicente eum episcopo manus super caput ejus teneat. Similiter et presbiteri, qui presentes sunt* . . . *illius* (vel *illorum) teneant.*' E. 21. Here is inserted in E., '*Quando datur stola Presbitero.* Stolam justitiæ . . . mentem tuam.
[j] '*Item oratio ad Presbiterum ordinandum.*' E. 21.
[k] '*Alia oratio.*' E. 21.
[l] E. omits this.
[m] Here E. inserts '*Item oratio.* Sit nobis (p. 22). *Item benedictio ejusdem.* Deus sanctificationum. *Hic vestes cum casula.* Induet te. Benedictio Dei. *Item alia si vis dicere.* Benedictio Dei' [*major*]. (p. 23).
[n] '*Consecratio manus.*' E. 24.
[o] E. omits this.

* Fol. 10b. Benedic Domine et santifica . . . * quæsumus ut quecunque . . . regnas. E 22.

*Consecratio manuum sacerdotis de oleo crismatis.* [p]

Consecrentur manus . . . sanctificatum, per. E. 22

*Consecratio capitis cum oleo.* [q]

Vngatur (Vngantur) et consecretur (consecrentur) capud . . . Spiritus Sancti. *Amen.*

*Pax tibi et cum spiritu tuo:* [r] ['*Hic vesties casulam,*' Claud. A. 3.] *Quando eum sacerdotem ordinaveris.*

* Fol. 11. Benedictio Dei Patris . . . * cui est honor et gloria in secula seculorum. [s]

*Consummatio præsbiteri.*

Sit nobis Domine [u] communis oratio . . . obtineat *(vel* obtineant).

*Oratio.* [Deus] Sanctificationum [omnium] [v] auctor, cujus vera consecratio, cujus plena benedictio; [w] tu Domine super hunc famulum tuum *(vel* hos famulos tuos) ill. quem *(vel* quos) presbiteratus honore [x] dedicamus, gratiam [y] tuae benedictionis infunde; ut gravitate actuum [et censura vivendi] [z] probet *(vel* probent) se esse omnium [a] seniorem *(vel* seniores) his institutis [b] disciplinis quas Tito et Timotheo Paulus instituit; ut in lege tua, omnipotens Deus, [c] die ac nocte meditans *(vel* meditantes) quod legerit credat *(vel* legerint credant), quod crediderit doceat *(vel* crediderint doceant), et [d] quod doceat *(vel* doceant) [e] imitetur *(vel* imitentur), justitiam, constantiam, misericordiam, fortitudinem in se ostendat *(vel* ostendant), exemplo probet *(vel* probent), ammonitione [f] confirmet *(vel* con-

[p] '*Faciens crucem sanctam de chrismati in manibus ejus* (vel *eorum), et dicis.*' E. 24.

[q] '*capitis oleo.*' E. 24.

[r] This passage is rubricated in Δ. The direction '*Hic vesties casulam*' is not in Δ., but it occurs in the very similar Pontifical in the British Museum. It is found as we have seen in E. (on p. 23) in an earlier position.

[s] This 'Benedictio Dei Patris' comes rather earlier in E. (p. 23.)

[t] '*Item oratio.*' E. 23.

[u] '*Item oratio.* Sit nobis fratres, communis oratio.' E. 22.

[v] '*Item benedictio ejusdem.* Deus sanctificationum omnium.' E. 23.—'*Sequitur consecratio.* Dns vobiscum. Deus sanctificationum omnium.' H. 38.—'Sanctificationum.' Δ.

[w] 'vero consecratio plena.' E.—'vera consecratio plenaque.' H.

[x] 'ad presbiterii honorem.' E.—'presbyterii honore.' H.

[y] 'manum.' E.—'munus.' H.

[z] *Omit* Δ.

[a] 'omnium.' *Omit* E. H.

[b] 'instituti.' H.

[c] *Omit* 'omnipotens Deus.' E. H.

[d] *Omit* 'et.' E. H.

[e] 'docuerit (*vel* docuerint).' E. H.

[f] 'exemplum probet (*vel* probent) ammonitionem.' E.—'exemla præbeant, admonitione.' H.

firment) ut purum * atque [g] immaculatum ministerii donum custodiat *(vel* custodiant); et per obsequium plebis tuæ [panem et vinum in] [h] corpus et sanguinem Filii tui immaculata benedictione transformet *(vel* transforment); [i] ut ad inviolabilem caritatem et [j] in virum perfectum in mensuram aetatis plenitudinis Christi in die justi et [k] aeterni judicii conscientia pura fide plena Spiritu Sancto pleniter appareat te largiente [l] qui vivis. [m] * Fol. 11b.

### *Missa in die consecrationis præsbiteri.* [n]

Exaudi Domine . . . officiis, per. E. 24.

*Secreta.* Tuis Domine. [o]

*Infra canonem.* [p] Hanc igitur . . . * dona custodi. E. 25. * Fol. 12.

*Ad Comm'.* [q]

Omnipotens sempiterne Deus respicere dignare de altissimo regni tui solio super hunc praesbiterum *(vel* hos praesbiteros) benedictionem tuam toto corde postulantem *(vel* postulantes); ut quem *(vel* quos) pretioso sanguine Filii tui redimere voluisti; non permittas ullis adversitatibus maculari.

*Benedictio episcopalis ejusdem.* [r]

Da ei *(vel* eis) Domine tempora tranquilla, quieta et pacifica; et laetitiam spiritalem habeat *(vel* habeant) sine fine per tempora.

Da ei *(vel* eis) cor quod te cognoscat; da sensum quod [s] te intelligat, da intellectum quo terram despiciat *(vel* despiciant) coelum aspiciat *(vel* aspiciant) peccata odiat *(vel* odiant) justiciam diligat *(vel* diligant); [t] da ei sapientiam rectam; patientiam probatam, abstinentiae virtutem, et vitam tribue perennem.

Quod ipse.

[g] 'ac purum et.' H. 38.

[h] A. and E. *omit.*

[i] 'immaculati transformet *(vel* transforment).' E.

[j] 'et inviolabilem caritatem.' E.—'et inviolabili caritate.' H.—*Omit* 'in.'

[k] 'die justitiæ.' E.

[l] 'plenus persolvat *(vel* pleni persolvant).' E.—'pleni persolvant.' H.

[m] 'Per eundem Dominum.' E.—'Per eundem Dominum. In unitate.' H.

[n] '*Item orationes ad Missam pro ipsis in die ordinationis vel consecrationis eorum.*' E. 24.

[o] '*Super oblata.* Tuis semper Domine.' E. 24.

[p] '*In fractionem.*' E. 25.

[q] This is not found as a prayer in the other Pontificals, but it supplies two sentences of the *Benedictio Episcopalis* in Egbert's, p. 94.

[r] This is the latter part of a *Benedictio episcopalis in ordinatione Presbiteri*, commencing with the words 'Omnipotens . . . postulantem. Amen. Ut quem . . . maculari. Amen.' in Egbert's Pontifical, pp. 94, 95.

[s] 'qui.' E. p. 94.

[t] A *fourth* clause in the benediction commences at this point in E. 95.

*Ad Commun.*

Hunc quem (*vel* Hos quos) reficis [u] . . . moribus, per. E. 25.

At this point, Egbert's Pontifical adds a Prayer '*Super Populum*,' a special Mass '*In Ordinatione Presbiteri*,' ending '*Ad complendum*. Corporis sacri et prætiosi sanguinis,' which is not the same as the Sarum Postcommunion with a similar commencement. Then after the '*Missa in Ordinatione Diaconi*,' similar to that given entire in Δ., Egbert's Pontifical proceeds to the '*Consecratio Ecclesiæ*,' which differs in arrangement from De Bernham's Pontifical very considerably.

Egbert's '*Confirmatio hominum ab Episcopo dicenda quomodo confirmare debet*' (which stands near the beginning of the book, between the Consecration of Bishops and the Ordination Services) wants the important Rubric with which the Order of Confirmation opens in the Sidney MS., where it is the last of the Pontifical Offices in the '*Liber Sancti Cuthberti*.'

We will therefore give the Service *in extenso* from the Sidney MS.

* Fol. 12b.

* ORATIO AD PUEROS CONSIGNATOS.

*Primitus inpone manum super capud infantis et tangis eum vel eam vel eos, et dices,*

Dominus vobiscum.
Et cum Spiritu tuo. [v]

Omnipotens sempiterne Deus, qui regenerare [w] dignatus es hunc famulum tuum (*vel* hanc famulam tuam, *vel* hos famulos tuos, *vel* has famulas tuas) [x] ex aqua et Spiritu Sancto, quique dedisti ei . . . [y] *vel* eas [x] remissionem omnium peccatorum; Emitte [z] in eum (*vel* in eam, *vel* in eas, *vel* in eos) [x] septiformem Spiritum Sanctum tuum paraclitum [a] de caelis. *R*. Amen.

[u] '*Postcommunio*. Hos quos.' E. 25.

[v] Up to this point inclusive all is wanting in E., except a title: '*Confirmatio hominum ab Episcopo dicenda quomodo confirmare debet*.' So in Chichele's Pontifical, '*Incipit Ordo ad confirmandum* ('*consignand*.' Aniani Bangor.) *pueros*. Omnipotens ['sempiterne.' *Anian*.] Deus qui regenerare.'

[w] 'regerare.' E.

[x] The masculine singular alone is used in these places in E. and Anian.

[y] An erasure in Δ.

[z] 'tu, Domine, mitte.' E. 7, and *Leofric's Sacramentary*.—'immitte.' *Chichele*.—'emitte.' *An*.

[a] 'tuum Sanctum Paraclitum.' E. 7, *Anian*.—'Spiritum tuum Sanctum Paraclitum.' *Leofric*.

Spiritum [b] sapientiæ et intellectus. *R.* Amen.

Spiritum consilii et fortitudinis. *R.* Amen.

Spiritum pietatis et scientiae [c] *R.* Amen.

Adimple eum (vel eam & eos vel eas) [x] Spiritu timoris tui [d] et consigna eum *(vel* eam & eos & eas) [x] signo sancte crucis tuae in vitam aeternam propitiatus, [e] per.

*Deinde faciat crucem per singulos de sancto crismate in frontibus eorum * distinctis propriis nominibus dicendo,* [f] * Fol. 13.

Consigno et confirmo te signo sancte crucis in nomine Patris et Filii et Spiritus Sancti, [g]

Pax vobiscum. [h]

Et cum spiritu tuo.

Pax et benedictio Domini sit semper vobiscum. [h]

Et cum spiritu tuo.

[i] Confirmet vos Pater et Filius et Spiritus Sanctus ut habeatis vitam aeternam et viuatis [j] in secula seculorum. Amen.

Sic viuatis [j] in hoc seculo ut Deo omnipotenti placeatis in futuro.

Amen. [k]

Ecce sic benedicetur homo [l] qui timet Dominum; benedicat vobis Dominus

[b] 'Da eis Spiritum.' E., *Leofric.*

[c] 'scientiæ et pietatis.' E., *Leofric, Anianus.*

[x] The masculine singular alone is used in these places in E. and Anianus. The latter reads 'et consigna eum signo crucis Christi in vitam propicius eternam. Per. in unitate ejusdem.'

[d] 'Imple eum spiritu timoris Dei et Domini nostri Jesu Christi.' E. 7.—*Chichele's Pontifical* inverts the order of clauses, putting 'consilii,' &c. after 'pietatis,' &c., and reads here 'et imple eos Spiritu timoris Domini.' 'Adimple eum Spiritu timoris Dei et Domini nostri Jesu Christi.' *Leofric.*

[e] 'propitiatus in vitam æternam.' *Leofric.*—'aeternam,' *a marginal addition in* Δ.

[f] '*Hic debet mittere chrisma in fronte ipsius hominis, et dicere.*' E. 7.—'*Tunc inquisito nomine cujuslibet* ('*eius*' Anian.), *et pollice chrismati* ('*in crismate,*' Anian.) *uncto pontifex faciat crucem in singulorum* ('*in illius,*' Anian.) *fronte dicens.*' Chichele, Anianus.

[g] 'Accipe signum sanctæ cru✠cis chrismate salutis in Christo Jesu in vitam, æternam. Amen.' E. 7, *Leofric.*—'Signo te signo [sanctæ] crucis, et confirmo te chrismate salutis, in nomine Patris ✠ et Filii ✠ et Spiritus ✠ Sancti. Amen.' *Chichele* and *Anianus.*

[h] 'tecum.' E., *Chichele, Anianus.*

[i] '*Postea hanc orationem recitare debet.*' E.—Chichele omits all between Notes i and k, where '*Sequitur Psalmus* Ecce, Gloria, Sicut, Emitte.' Anianus has in this place '*Consignacione facta dicat* Ecce sic ... vite tue. Gloria Patri. Sicut erat. Pax tecum. Et cum. Deus qui apostolis,' &c.

[j] 'viuetis.' Δ*.—'viuatis.' Δa.

[k] 'Sic . . . Amen.' E. omits.

[l] 'omnis homo.' *Leofric, Anianus.*

ex Sion ut [m] videatis quae bona sunt in Hierusalem omnibus diebus vitæ vestrae.[n] Amen.

*Hic* [o] *ligandi sunt.*

Deus qui apostolis tuis Sanctum dedisti Spiritum et [p] per eos eorumque successores ceteris fidelibus tradendum esse voluisti, respice propicius ad humilitatis nostrae famulatum [q] et praesta ut eorum *(vel* ipsius) earumque corda *(vel* cor, cujus *vel)* quorum *(vel* quarum) hodie frontem [r] delinivimus, et signo sanctae crucis confirmavimus, [s] Spiritus Sanctus adveniens templum gloriae suæ dignanter inhabitando perficiat, per [Dominum. In unitate ejusdem].

[t] Pax vobiscum.

Et cum spiritu tuo.

* Fol. 13b. * *Benedictio episcopi super pueros.* [u]

Benedicat uos omnipotens Dominus, [v] qui cuncta ex nichilo creavit, et vobis in baptismate et in confirmatione remissionem omnium peccatorum tribuit. [w] Amen.

Quique Spiritum Sanctum igneis linguis suis dedit discipulis, corda vestra ipsius illustratione irradiet, atque in sui amore iugiter accendat. Amen.

Quatinus a cunctis vitiis emundati ipsiusque opitulatione ab omnibus adversitatibus defensi templum illius effici mereamini. [x]

Quod ipse. [y]

[m] 'tibi Dominus ex Sion et.' E., *Leofric.*—'vobis dominus exion ut.' Δ.—'te Dominus, ex Syon et videas bona Jerusalem,' &c. *Anian.*

[n] 'tuæ. Pax tecum in vitam æternam.' E.—'tuæ. Gloria Patri. Sicut erat. *V.* Emitte Spiritum. *R.* Et renovati. Pax tecum. Et cum. Deus qui apostolis.' *Chichele.*—Leofric's Service is very short. It contains nothing but 'Omnipotens. Da ei. Accipe signum. Ecce sic.,' without any Rubrics.

[o] 'Modo.' E.

[p] 'quique.' *Chichele.*

[q] 'ad nostra humilitatis officium.' *Chichele.*—Anianus agrees with the text, but reads 'huius cor.'

[r] 'quorum frontes sacrosancti chrismati.' *Chichele.*—'cuius frontem sacro crismate dedicauimus, et signo crucis . . . perficiat, quia cum Deo Patre et S.S. uiuit et regnat in sempiterna secula. Amen. Benedicat te omps Pater et Filius et Sps Sanctus. Amen.' *Anianus.*

[s] 'consignavimus, idem.' *Chichele, Anianus.*

[t] In place of 'Pax. Et cum,' E. has a Rubric: '*Modo communicandi.*' '*Et nota quod si ætas confirmandi id deposcat, communicati sunt de sacrificio.*'—'*eum episcopus dicens.* Corpus Domini, &c. *Hoc facto injungatur,*' &c. Chichele.

[u] '*Sequitur benedictio episcopalis.*' E. 7.

[v] 'Deus.' E.

[w] 'tribuat.' E.

[x] E. 8 has a fourth clause before 'quod ipse'—*viz.*, 'Ille qui vos creavit, ab omnibus malis imminentibus custodiat, et ab omni pravitate defendat. Amen.'

[y] 'Quod ipse. Amen. Benedictio. Amen. *Alia benedictio ad missam post confirmationem.* Effunde, quæsumus Domine, super hos famulos,' &c. Then follows in E. the Order of Ordinations of Priests, &c., *in Romana Æcclesia* as above, p. 60.

The following commences on the same page with the conclusion of the *Benedictio super pueros*, and is, I think, in the same hand, but the places for the initial letters are left blank. In the preceding Service, the word 'Omnipotens' is simply an 'O' inclosing 'mps.'

## [*Missa de S. Cuthberhto*]

[*Oratio.*]

Sanctus Domini [yy] Cuthberhtus sacerdos et pontifex cujus hodiernam celebramus festivitatem, sua nos intercessione letificet, et pia semper in te faciat sollempnitate gaudere per Dominum.

[*Super oblata.*]

[H]æc tibi Domine [z] quesumus beati Cuthberhti sacerdotis praecibus grata [a] reddatur oblatio et per ea gloriosa [b] nostrum famulatum purificet [c] per Dominum.

[*Præfatio.*]

[V.D. Æterne Deus] in hac die migrationis ad Christum sanctis * simi sacer- * Fol. 14
dotis Cuthberhti, qui in primo continentissime et castissime conversationis [d] monachorum in actuali vita exemplum sanctis factus, et postmodum multis annis theoricam in deserto [e] secutus est vitam, solo eternitatis Dei amore pastus, et postea invitus non sua voluntate sed Dei providentia ad æcclesiarum consilio in episcopatus electus est gradum. Qui semper viriliter et fortiter contra carnem et sanguinem et aeris hujus principes pugnaverat, cum galea spei salutis et lorica justitiæ, et cum scuto fidei et gladio verbi divini victoriam capiens; A dextris et sinistris protectus Dei miles hostium cuneos superabat et multa per eum Dominus mirabilia fecit et obitum suum diebus plurimis predicebat, Regi et episcopo gubernationem plebis commendabat, et ad desertum [f] sanctum properabat, et spiritum suum cum cælesti sancto et evangelico cetu, Deo Patri omnipotenti emiserat.

[yy] 'dne.' Δ.

[z] This is the *Secreta* in both Services of S. Cuthbert (20th March and 4th September) in the *York Missal*, II. 26, 97. In the Service of his Translation 'Domine' is here omitted. The *Secreta* in the *Leofric Missal*, p. 205 (ed. Warren, 1883), runs as follows:—'Hæc tibi, quesumus, domine, beati cuthberhti pontificis tui intercessione nunc grata reddatur oblatio, et per eam gloriosam nostrum famulatum purifica. Per.'

[a] 'Pontificis tui intercessione nunc grati.' *Ebor.*

[b] 'per eam gloriam.' *Ebor.* II. 26.—'per eam gloriosam.' *Ebor.* II. 97. The reading in Δ. may possibly be intended for 'pro ea gloriosa' as Mr. Warren prints it. The crossing beneath the '*p*' is not very plain.

[c] 'purifica.' *Ebor.*

[d] 'conversationes.' Δ*.—'conversationis.' Δa.

[e] 'indeserto.' Δ

[f] 'addesertum.' Δ.

* Fol. 14b. * Te Domine ergo deprecamur per intercessionem Sancti Cuthberhti episcopi ad portum felicitatis et ad cælestia ejus regna pervenire mereamur, cui adstant innumerabiles angelorum et archangelorum chori et dicunt

Sanctus.

[*Postcommunio.*]

[D]eus qui nos sanctorum tuorum temporali tribuis [g] commemoratione gaudere, presta quesumus ut beato Cuthberhto interveniente, [h] in ea numeremur sorte salutis, in qua illi sunt [i] gratia tua gloriosi, per.

The Durham Ritual was among the earliest volumes edited for the Surtees Society (Vol. X., 1840), and I am glad to hear that Dr. Murray is now preparing (1883) to add to our knowledge of its composition and of its most interesting contents.

In some Notes which Dr. Henderson has most kindly communicated, Dr. Lingard observes that 'the compiler' of what he calls the first part of that volume, namely those leaves which have a 9th century interlineary version, 'knew nothing of S. Cuthbert.'

But later on (p. 154, near the bottom of what is at present folio 73 *verso*) the name of Cuthbert is inserted in the Common Collect for a Confessor ('Exaudi Domine preces nostras, quas in sancti confessoris,' &c.. See *Missale Sarum*, col. 709*.) This portion of the Durham Ritual Dr. Lingard considered to have been 'written probably in the time of Aldhune,'—*i.e.*, about A.D. 990–1018.

Also, near the end of the volume (p. 185, fol. 84) the original writing was erased at a comparatively early period, and Prayers in commemoration of S. Cuthbert were inserted. They were written there on Wednesday, 10th August, A.D. 970, near South Woodgate, at Aclea (*i.e.*, *campulus quercus* ? Okley) in Wessex, by Aldred the Provost for Ælfsig the Bishop, before undern (or terce) in his tent. [j]

These Collects commence respectively:—

[g] This Postcommunion is found in the *Leofric Missal* under the heading of '*ad populum*' in the Common of a Confessor, p. 173. It appears there again as '*Postcommunio*,' with S. Cuthbert's name. in the Proper of Saints for March, *ibid.* p. 206. It is also in the *York Missal*, II. pp. 26, 97,—'tribues.' Δ*.—'tribuis.' Δa. *cum Ebor.*

[h] 'intercedente.' *Ebor.*

[i] 'sunt illi.' *Ebor.*

[j] Since writing the above I have seen a most interesting paper by Professor Skeat (Philological Society, 1880), in which he maintains the date given in the text, and suggests with much probability that the place intended was Church Oakley, in Hampshire by Basingstoke, near Deangate and Wooton, St. Lawrence. There is also '*North Okely*' marked in an old map (1610) in the same neighbourhood, three or four miles from *Woodmancote*, and somewhat farther from *Woodcote*.

Omnipotens sempiterne Deus, qui in meritis.
Deus, qui nos sanctorum tuorum temporali tribues.
Deus, qui sanctorum tuorum libenter suscipis.
Deus, qui sanctorum tuorum aput te gloriam.

Of these, the first has been found by Dr. Lingard in the *Sacramentarium Leonianum* (Mens. Jul. v.); but only the second (which occurs in the *Missale Gothicum* in Missa Martyrum) is associated with the memory of S. Cuthbert in the Service before us, and in the books of York Use. And no one of the four occurs in the Index to the Sarum Missal or in the Sarum Breviary.

The first, second, and third of these four Collects, written for Ælfsy in 970, appear in the volume lately edited by the Rev. F. E. Warren, containing the Leofric Missal and Appendices.

The first occurs with the slight verbal change 'O. s D. qui in meritis S. Cuthberhti *pontificis tui*' on p. 303, as the Collect for the *depositio S. Cuthberti* (Mar. xx.) from a late 11th century English Missal (Cotton MS. Vitell. A. xviii., fol. 85*a*).

The second (as we have pointed out in a Note) occurs twice in the Leofric Missal, pp. 173, 206, in the *Commune* and in the *Proprium Sanctorum.*

The third (with the variants '*vota*' for 'voluntates,' and '*protegat*,') occurs in Leofric as the third alternative *Postcommunio* for March 20, and in Vitell. A. xviii. fol. 117*b*. as *Postcommunio in Translatione S. Cuthberti* (Sept. iv.).

The Sarum Kalendar observes S Cuthbert's name with due honours, on March 20th, and his Translation on September 4th, having nine Lessons in the Breviary to be read on one of these occasions each year, according as Lent should fall late or early. The Sarum Missal contributes nothing in common with our MS., though it varies the Service for the two days.

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The following fragment of a Service for S. Nicholas (including four Anthems and an Invitatory), with which the Sidney MS. Δ. 5. 15 concludes, is written in a fine hand and occupies only seven lines at the foot of the last page. It has cursive musical notation.

As might be expected, in the case of a MS. of Northern title and connexion, the Anthems which follow—where they differ, which is in one single little word—have affinity with the York rather than with the Sarum Breviary.

The Sarum Kalendar for December 6th assigns S. Nicholas an *Invitatorium triplex*, and gives nine comparatively long Lessons to his history and miracles. But on May 9th it notes (Brev. Sarum, ed. A.D. 1531) 'Trasl. scti. nicholai epi;

cum regimie. cho. no. sarum.' Some earlier editions of the Sarum Portiforium qualify this as follows:—'... non Sarum secundum quosdam, sed sinodale in dyocesi;' which, in King Harry's editions (1541, 1543-4), is continued:—'... *sinodale in dio. lect. Invitatorium duplex.*' However, these editions do not supply any Lessons for the purpose in the *Sanctorale.*

## [ANTIPHONÆ, &c., DE S. NICHOLAO.]

[*Ad Magnificat.*]

O Pastor eterne, o clemens et bone custos, qui dum devoti gregis preces adtenderas [k] uoce lapsa de celo præsuli sanctissimo dignum episcopatu Nicholaum ostendisti tuum famulum.

[*Invitatorium.*]

Adoremus Regem seculorum in quo vivit Nicholaus honor sacerdotum.

[*In Primo Nocturno.*]

Nobilissimis siquidem natalibus ortus velud [l] lucifer nicholaus emicuit.

Postquam domi puerilem decurrit etatem cunctis mundi hujus [m] spretis oblectationibus Christi se iugo subdiciens documentis sanctis suum [n] prebuit auditum.

## III.

ADMONITIONS to the Candidates for Orders are printed by Mr. Maskell in *Monumenta Ritualia* (ed. 2, 1882, vol. II., in the footnotes to pp. 171, 175, 179, 182, 189, 202, and 213) for the 12th century Winton Pontifical (Camb. Univ. Ee. ii. 3), and others (extracted from the writings of Hugo de St. Victor) from the 15th century Sarum Pontifical (Camb. Univ. Mm. iii. 21), in an Appendix to the same volume (pp. 237-249).

The following Catechism, as I understand from Dr. Henderson, is found only in the *Pontificale Gemmeticense* (Rouen Library, No. 362), a MS. written in Eng-

[k] 'attenderes.' *Sarum and York Breviaries.*

[l] 'velut.' *Sarum and Ebor.*

[m] The Sarum books omit 'hujus.' The York Breviary (II. 100) has it.

[n] The Sarum Breviary of 1531 omits 'suum,' but other Sarum editions have it with York and Δ.

land in the 10th century, and described by Mr. Gage in vol. XXV. of the *Archæologia.* This may be compared with the passage *ex Concilii Kartaginensis capitulo xvii. De Psalmistis* in Egbert's Pontifical, p. 10:—

## [INTERROGATIONES DE ORDINIBUS.]

Dic mihi. Gradus ecclesiastici quot sunt?

Octo.

Quomodo nominantur?

Primus est Ostiarius, secundus Psalmista, tertius Lector, quartus Exorcista, quintus Acolythus, sextus Subdiaconus, septimus Diaconus, octavus Presbyter.

Ostiarii dicti sunt eo quod præsunt ostiis templi, ut sciant recipere fideles, et infideles respuere. Unde et Dominus ostiarius dignatus est fieri, cum ostia inferni aperuit et electos suos inde abstulit, reprobos autem reliquit.

Unde vocatur Psalmista?

A psalmis canendis. Ipsi enim canunt, ut excitent animos ad compunctionem audientium.

Quare dicuntur Lectores?

Dicti sunt Lectores a legendo. Illi enim prædicant populum quod adsequantur: Unde et Dominus lector dicitur quando aperuit librum Esaiæ prophetæ, et legit in medio plebis dicens, Spiritus Domini super me, eo quod unxit me, evangelizare pauperibus misit me.

Quare dicuntur Exorcistæ?

Exorcistæ græce, latine adjurantes, sive increpantes, vocantur: Unde et Dominus exorcista fuit, quando et septem dæmones de Maria Magdalene ejecit.

Unde dicitur Acolythus, aut quale ministerium habet?

Acolythi græce, latine ceroferarii dicuntur a deportandis cereis quando legendum est evangelium ante sacrificium offerendum.

Quare vocatur Subdiaconus?

Ideo Subdiaconi appellantur quia subjacent præceptis et officiis levitarum. Oportet illis epistolam legere, honestare altare, et aquam præparare in ministerio altaris: Unde et Dominus subdiaconus appellatus est quia in Chana Galileæ aquam in vinum convertit.

Dic mihi qua lingua dicitur Diaconus?

Diaconus enim græce, latine minister dicitur, quia sicut in sacerdotio conservatio, ita et in diaconis tamen dispensatio habetur; et Dominus dictus est diaconus quando lavavit pedes discipulorum suorum.

Presbyter qua lingua dicitur, aut unde ita est?

Appellatur Presbyter, græcum nomen est, latine senior interpretatum, non

tamen propter ætatem vel decrepitam senectutem, sed propter honorem et dignitatem quam acceperunt, ita vocantur. Sacerdos enim nomen habet compositum ex græco in latino, quasi *sacrum dans:* quia sicut *rex* a regendo, ita *sacerdos* a sanctificando vocatus est. Unde et Dominus dictus est presbyter quando benedixit panem deditque discipulis suis et ait, Accipite et manducate: hoc est enim Corpus meum.

Episcopum decet judicare et interpretare et conservare et consummare et ordinare et baptizare et offerre.

Sacerdotem oportet offerre et benedicere et bene præesse, prædicare et baptizare.

Levitam, id est ministrum, oportet ministrare ad altare et baptizare et communicare.

Subdiaconum decet ministrare.

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# IV.

## BENEDICTIONES EPISCOPALES.

'*Interpellationes* autem, sive ut nostri codices habent, *postulationes*, fiunt cum populus benedicitur. Tunc enim Antistites, velut advocati, susceptos suos per manuum impositionem misericordissime offerunt Potestati: quibus peractis et participato tanto sacramento gratiarum actio cuncta concludit.'—*Augustini* Epistola 59 ad Paulinum, qu. 5.

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'*Postulationes* sunt *benedictiones episcopales* quas dicit Episcopus super populum invocans nomen Domini super illum.'—*Haymo Haberstat.* in Epist. i. ad Timoth. cap. 2

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### INFRA CANONEM MISSÆ.

'Da propitius pacem in diebus nostris . . . Per eumdem. Qui tecum. *Hic teneat duas fracturas in sinistra manu: et tertiam fracturam in dextera manu in summitate calicis, ita dicens aperta voce:* Per omnia secula seculorum: Amen.

*Deinde si episcopus celebraverit: diaconus ad populum conversus baculum episcopi in dextera tenens: curvatura baculi ad se conversa dicat hoc modo:*

Humilitate vos ad benedictionem.

*Chorus respondeat:*

Deo gratias.

*Postea Eucharistia super patenam reposita Episcopus super populum faciat benedictionem.*

*Post benedictionem sequatur* [o]

Pax Do ✠ mini sit sem ✠ per vo ✠ biscum.'—*Manuale Sarum.*

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### *Quando et qualiter solennis episcopalis benedictio debet dari.*

Sollennis Episcopalis Benedictio dicitur et datur ad missam in Dominicis diebus et Festivitatibus Domini, Beatæ Mariæ, Apostolorum, Martyrum, Confessorum, Virginum, in Dedicationibus ecclesiarum et altarium, In Anniversario Dedicationis eorum, in Consecrationibus Episcoporum, in Benedictionibus Virginum: in Ordinationibus Clericorum, et in aliis solennitatibus.

Quæ benedictio fit hoc modo:

Nam post Orationem Dominicam dicto *Per omnia secula seculorum*, et responso *Amen*, Pontifex subsistit et tunc particulam hostiæ quam tenet inter digitos supra os calicis super patenam caute deponit. Et mox inclinans reverenter junctis manibus Corpori et Sanguini Domini patenam cum omnibus hostiæ particulis calici supponit, et totum simul cum alba palla corporali decenter operit: et post mitram resumit.

Sane dum hæc fiunt, dicto *Per omnia secula seculorum*, et responso *Amen*, Diaconus ad populum conversus baculum pastoralem in manibus tenens dicit alta voce cum nota, *Humiliate vos ad benedictionem.* Et chorus respondet *Deo gratias.*

Vel in majoribus solennitatibus Regentes Chori, vel alii aliqui, ante gradus per quos ascenditur in presbyterium constituti, statim responso post *Per omnia secula seculorum* cantant alta voce *Princeps ecclesiæ, Pastor ovilis, tu nos benedicere digneris.* Tunc Diaconus ad illos conversus baculum pastoralem tenens in manibus dicit, cum mansuetudine et caritate *Humiliate vos ad benedictionem.*

[o] A 15th century *York Missal* (Sidney Sussex College, Cambridge) has the same rubrics as the above with slight verbal varieties:—'*Si Episcopus vero celebrat, post* Per omnia secula seculorum, *Diaconus ad populum . . . faciat benedictionem. Deinde conversus ad Altare cum particula quam tenet in manu sua dextera faciat ter signum crucis super os calicis dic.ns:* Et pax ✠ ejus ✠ sit semper ✠ vobiscum. *Chorus* Et cum Spiritu tuo. *Ad* Agnus Dei *dicendum*,' &c., &c.—Henderson's *York Missal* I. 194, 196. The Sarum Rubric is incorporated in the Wells *Consuetudinarium* (ed. Reynolds), p. 37, where 'textum Per omnia' is an error for 'lectum *Per omnia*.

Quo dicto totus Chorus dicit humili voce clamantes atque dicentes *Deo gratias semper agamus.*

Episcopus populum solenniter benedicturus prius dicit sequentem orationem secrete, et hoc consuetum in omnibus benedictionibus :

*Aperi Domine cor meum ad benedicendum nomen sanctum tuum: mundaque cor meum ab omnibus vanis et iniquis cogitationibus: ut exaudiri merear deprecans te populo tuo quem elegisti tibi, Salvator mundi: Qui cum Deo Patre, in unitate,* &c. R. *Amen.*

Postea Episcopus mitratus se vertat ad populum ante medium altaris. Tunc Capellanus minister a dextris ejus, et Diaconus tenens baculum pastoralem in sinistra manu a sinistris, inclinantes se profunde conversis dorsis ad altare, Subdiacono coram Episcopo librum benedictionum apertum tenente: Pontifex vero manibus in altum extensis imponit cubitos suos super scapulas dictorum ministri et diaconi: incohans mediocri voce benedictionem solennitate congruentem, prosequens illam in tono solito usque in finem.

Cum autem pervenerit ad illum locum, *Benedictio Dei* &c., tunc Subdiaconus genuflectit ne populi prospectum impediat. Et Pontifex dicendo *Et benedictio Dei Patris omnipotentis* producit signum crucis super populum in meridionali parte ecclesiæ manentem: dicendo vero *et Filii* producat illum coram se super populum in parte occidentali constitutum: *et Spiritus* ✠ *Sancti* producit a parte aquilonari. Quo facto et dicto, manus et cubitos reducit ut prius. Dictis autem verbis illis, *Descendat super vos et maneat semper*, mox jungit ante faciem suam manus. Sicque manibus junctis revolvitur a parte dextra ad altare.

Et statim mitra deposita Diaconus, vel ipse, amovens pallam corporalem desuper calicem. et inclinans Corpori Domini reverenter reponit patenam cum particulis hostiæ super altare in pristino loco: Resumptaque illa hostiæ particula quam prius super os calicis tenuerat et ea super os calicis iterum reducta, dicit in pristino tono, *Et pax ejus*, &c., quæ dicendo facit solito more in fundo calicis tres cruces cum particula ipsa dicens, *Fiat commixtio*, &c. dimittat illam in calice, et missas solito more prosequitur.

Has autem benedictiones Ecclesia Romana non habet in usu[p]: sed in fine missæ dicunt *Sit nomen Domini benedictum*, &c.

[p] The custom of giving such *Benedictiones Episcopales* is shown by Mr. Gage (*Archæologia* XXIV. pp. 6–9, 1832) to have been 'approved by the Fathers S. Jerome, S. Ambrose, and S. Austin, and to have been enjoined by the Councils of Milevis (II. A.D. 416) and Toledo (IV. A.D. 633),' noticed as an existing Episcopal function by Pope Damasus (A.D. 366–384) in a Letter (Epist. IX.) addressed to Prosper Bishop of Numidia, and others, and 'observed in the Churches of Paris, Arles, Lyons, Rouen, Clermont, Angers, Tours, Sens, Blois, Mans, and Chartres'—as well as in England at least from the 10th to the 16th century. The Council of Toledo apparently contemplated the delivery of such blessings by Priests as well as by Bishops at this point in the Liturgy. Mr. Gage,

Quando vero hæc solemnis benedictio datur, tunc non est necesse in fine missæ iterum solenniter benedicere.'—*Pontificale Romanum*, Venetiis impressum (Junta), A.D. 1520.

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The 16th Section in the Pontifical of Anianus at Bangor (A.D. 1279) contains 29 leaves (formerly 31) of Episcopal Benedictions. '*Incipiunt benedictiones per Anni circulum.* ¶ *Dominica prima Aduentus Domini.* Deus cujus unigenitus,' &c.

These are the same which are given in Lacy's Pontifical (pp. 152–205) under the name of Archbishop Peckham, though the authorship is not mentioned in the MS. which, by the kindness of the Dean of Bangor, I have now before me.* With a few verbal variations the collection of Benedictions is identical with Lacy's, excepting that in the Temporale there is one leaf missing. This, doubtless, contained the Benedictions for some of the Sundays after Trinity (XV–XIX).

The variations in the Benediction for the Feast of Thomas à Becket make it worth while to print it in full from the Bangor MS. (*cf.* Lacy, p. 156.)

*loco citato*, criticises Mabillon's opinion (*Mus. Ital.* II. pp. iii., 49) that these Benedictions were not in use in the Church of Rome in the middle of the eighth century.

The Roman Missal contains another Episcopal Benediction after '*Ite missa est*' or '*Benedicamus*' and '*Placeat tibi*,' viz.: 'Benedicat vos omnipotens Deus Pater et Filius ✠ et Spiritus Sanctus. *R.* Amen.' This is found in the Roman Missal of 1564 in the form 'Benedicat vos,' just given, '*vel* In unitate Sancti Spiritus benedicat vos Pater et Filius. Amen.' (*Maskell's Liturgy*, 1882, p. 203.) A Roman Missal of 1484 after the prayer '*Corpus tuum Domine*' gives a rubric,—'*Finita Missa et data benedictione inclinat se ante medium altaris. Et dicit hanc orationem, qua finita osculatur altare.* Placeat, &c.' Here, as Mr Dickinson tells us, there is no '*Ite missa est*,' and no words of Benediction, which would come apparently before the prayer '*Placeat*.'

This post-communion blessing was never introduced into Sarum use, probably because those of which we have been speaking chiefly in this Appendix were retained in England; and it is said by *Micrologus* to have been due to the rise of the custom of non-communicating attendance at the Liturgy.

'Nam soli communicantes, confectioni sacramentorum antiquitus intererant: quibus et oratio post communionem, quæ pro solis communicantibus instituta est, sine benedictione potuit satisfacere. Apud modernos autem, cum jam populus communicare cessaret, nec tamen a divinis mysteriis se subtraheret: necessario permissum est, ut a presbytero benediceretur, ne tam benedictione quam communione privatus discedere videretur. Sive autem ea occasione, sive alia, hoc presbyteris permitteretur ab Episcopis, adeo tamen in usum jam usquequaque devenit, ut nequaquam absque gravi scandalo a presbyteris in populo intermitti possit nisi forte Apostolica sedes generaliter et synodaliter prohibere voluerit.' *Micrologus*, cap. 21.

* 28 August, 1883.

### Thome, Martyris

Deus qui gloriosi antistitis Thomæ natalicia non ociose [q] nativitatis tue gaudiis miscuisti: ipsius intervenientibus meritis hos [r] famulos tuos majestatem tuam [s] facias debiti honoris reverencia venerari. Amen. [t]

Et sicut ipse, iuxta boni pastoris regulam, animam dedit pro ovibus suis [u]: sic da fidelibus [v] tuis nullam formidare tyrannicam rabiem in preiudicium catholice veritatis. Amen. [t]

Quatinus eius exemplo pro sanctarum legum [tuarum] [w] observancia discant prospera despicere, et de tyrannica rabie paciendo viriliter triumphare. [x] Amen. [t]

Quod ipse.

On the fly-leaf of the volume is preserved the following in a hand somewhat later than the time of Anianus:—

### In festo Corporis Christi.

[D]eus qui corpus suum in perenne memoriale sub speciebus panis et vini fidelibus sumendum dereliquit, vos faciat ita eiusdem corporis misteria venerari, ut inter illius membra possitis veraciter numerari. Amen.

Sicque vobis carnem suam in cibum et sanguinem in potum concedat: ut perfectam sacietatem vobis [in] eterno convivio cum omnibus sanctis tribu[at]. Amen.

Qu[o] pasti spiritualiter in presenti vita (? sic) vivere val[eatis] ut digne manducantes coram illo et cum illo etern . . . maneatis. Amen.

Quod ipse prestare.

In the *Sanctorale* there is a hiatus of about two leaves which probably contained the Saints from S. Agnes (Jan. xxi.) to S. Mark (April xxv.) inclusive (*cf.* Lacy, pp. 181–185).

On the other hand, the Pontifical of Anianus contains the following, which are wanting in the Exeter MS.:—

### Michaelis in monte tumba. (Mai. viij.)

Deus qui Spiritus angelicos pro fragilitatis humane munimine iubet ad infe-

[q] 'martirium specialiter.' L. (*i.e. Pontifical of* Lacy *bp. of Exeter*, ed. Barnes).
[r] 'nos.' L.
[s] 'ipsius passionem.'
[t] 'Amen.' L. omits.
[u] 'sibi commissis.' L.
[v] 'vicariis.' L.
[w] *non habet* A. (*i.e. Pontificale MS.* Aniani *ep. Bangor*).
[x] 'despicere, et de adversariis ecclesie per veram mentis pacienciam triumphare.' L.

riora descendere: det vobis et eorum immissionibus adquiescere et consolacione gaudere. Amen.

Quique principem celestis milicie voluit in monte tumba a fidelibus honorari: virtutis eminenciam dignetur vobis angelicis presidiis impertiri. Amen.

Quo in monte perfecte iusticie cum angelis constituti: repulsis hora mortis sathane insultibus, Sancti Michaelis assistencia provehamini in gaudia paradysi. Amen.

Quod.

### In translatione beati Francisci. (Mai. xxiv.)

Deus qui in beato Francisco et humili mirabilem ostendit sue gracie potestatem: cordibus nostris influat (? infundat) eiusdem copiosam participacionem. Amen.

Et qui ipsum adhuc in carne viventem in curru igneo ostendit discipulis suis in solari sp(lendor)e transfiguratum, ipsius meritis vos per currus Dei decem milibus multiplices corde transferat in paradysum. Amen.

Quo sicut ipsius corpus sacris vulnerum Christi signaculis adornatum hodierna die translatum merito recolitis, sic a corruptione in incorruptionem ipsius precibus translati, perpetuo gaudeatis. Amen.

Quod.

*Augustini Anglorum archiepiscopi*, &c., &c.

### Antonii Confessoris. (Jun. xiij.)

Deus qui gloriosum confessorem Antonium simplicitatis modio reconditum sublimavit in prefulgidam lucem ecclesie: corda vestra illuminet vere simplicitatis amore. Amen.

Et qui ipsum sublimi perfectione vite zelo justicie doctrine splendoribus, fecit ecclesiam illustrare: nos cum Antonio anterius totaliter nitentes que retro sunt oblivioni faciat commendare. Amen.

Quo seculi p[ruden]ciam in divinis oraculis esse stulticiam agn[oscentes] iuxta Pauli eloquia vere sapiencie possi[tis esse] participes.

### Dominici Confessoris. (August, iiij.)

Deus qui beatum Dominicum doctrine efficacia et signorum potestate fecit insignem: det vobis ejus meritis irrorantis gracie benedictionem. Amen.

Et qui per ipsius labores perutilem contulit ecclesie fructum, in vobis producat omina virtutum et operum perfectorum. Amen.

Quo eius exemplo et meritis novam induti conversacionem: evangelice sanctitatis optinere possitis centenariam remuneracionem. Amen.

Quod ipse.

SANCTE CLARE, VIRGINIS. (August, xij.)

Deus qui Sanctam Virginem Claram adornavit privilegiis evangelice claritatis: accendat in vobis inextinguibilis lampades caritatis. Amen.

Quique ipsius integritatem virgineam fecundavit, stabili multitudine pauperum Domini ancillarum, ? conscientiarum vestrarum inopiam locupletet suorum superhabundancia meritorum. Amen.

Quo sicut ipsa quasi lilium inter spinas vitam in terris duxit angelicam, sic det vobis spretis illecebris seculi in societatem angelicam reparandam. Amen.

Quod.

SANCTI BERNARDI. (August, xxj.)

Deus qui beatum Bernardum abbatem preclare religionis meritis adornasti: eius intervenientibus meritis corda et corpora purifica populi tui. Amen.

Quique illum mundicie ac simplicitatis merito magne illuminacionis radiis decorasti : famulos tuos illumina magisterio Spiritus Sancti. Amen.

Quo veraciter a mundo ac seculari sapiencia aversi: desursum sapiencia veniente possint in omnibus gubernari. Amen.

Quod ipse.

FRANCISCI. (Octob. iij.)

Deus qui beato Francisco negociatori mistico evangelicam contulit margaritam: ipsius precibus vobis collatam multiplicet graciam suam. Amen.

Quique ipsum excidit columpnam stabilem ecclesie suis laboribus sublevande : vos ipsius sanctitati dignetur sincerissime confortare. Amen.

Quatinus sicut eum in crucifixi similitudine transformavit angelico ministerio vis amoris: sic in eiusdem ymaginem signatos corde et brachio nos transferat gracia redemptoris. Amen.

Quod.

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The use of the Pontifical Benedictions did not die out until within our own memory, when the last spark of Gallican independence was smothered at Paris.

I have before me the *Manuel des Ceremonies selon le rite de l' eglise de Paris*, sanctioned in 1846 by Denis Auguste Affré, Archbishop of Paris, just two years before he was shot at the barricades while labouring for peace.

On p. 158 we read :—

"Lorsque M. l' Archevêque célèbre pontificalement, il donne la bénédiction solennelle après la prière *Libera nos*, avant de dire *Pax Domini;* et pour cela, quand il a rompu la parcelle de l' hostie, il la pose aussitôt sur la patène. Alors le Diacre, ayant couvert le calice, se tourne à moitié vers le peuple, et tenant la

crosse des deux mains, il chante : *Humiliate vos ad benedictionem*, à quoi le Chœur répond : *Deo gratias*. Puis le Diacre tourné vers l'autel se met à genoux sur le bord du marchepied, tenant toujours la crosse des deux mains, au-dessous de la main gauche du Pontife, jusqu' à la fin de la bénédiction. En même temps, les autres ministres de l' autel pareillement à genoux, et tout le Clergé du Chœur, debout, tourné vers l' autel, et la tête entièrement nue, reçoivent la bénédiction pontificale. Tout ce que doit chanter et faire M. l' Archevêque se trouve dans le Bénédictional ; et après, lorsque le Pontife fait les signes de croix avec la parcelle au-dessus du calice, il dit : *Et pax ejus sit semper vobiscum*."

Again, in the first Appendix to the same volume, p. 463, "*du pontife célébrant*," the following instructions are given :—

"Alors le Pontife rompt, à l' ordinaire, l' hostie en trois parties, et chante *Per omnia secula seculorum ;* puis il pose sur le bord de la patène la particule qu' il tient, fait une génuflexion dès que le Diacre a couvert le calice, et demeure tourné vers l' autel pendant que le Diacre chante *Humiliate vos*, etc., et que le Chœur répond *Deo gratias*. Il fait alors une nouvelle génuflexion, se tourne vers le Chœur, et placé entre le milieu de l' autel et le coin de l' évangile, tenant entre l' index et les autres doigts de la main gauche la crosse présentée par le Diacre, il chante les trois prières de la Bénédiction, et ce que les suit. En disant *Benedictio Dei omnipotentis*, il quitte la crosse, et fait une génuflexion vers le très-saint sacrement ; s' étant relevé, il reprend la crosse, fait une inclination à la croix archiépiscopale, et ensuite trois signes de croix, le premier du côté de l' épître, le deuxième au milieu, le troisième du côté de l' évangile, disant en même temps *Patris, et Filii, et Spiritûs sancti*. Après quoi, il quitte la crosse, se tourne vers l' autel, fait une génuflexion, reprend sur la patène la particule de l' hostie, avec laquelle il fait, à l' ordinaire, trois signes de croix au-dessus du calice, en chantant *Et pax ✠ ejus . . . sit ✠ semper . . . vobis ✠ cum ;* puis ayant mis la particule dans le calice en disant *Hæc commixtio*, et fait la génuflexion, il récite l' *Agnus Dei*."

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The Episcopal Benedictions—to which the preceding extracts refer, and which were said in the Canon of the Mass between the fraction of the host and the *Agnus Dei*, and once were of almost universal use in the Western Church [y]—

[y] See Mr. W. Maskell's *Monumenta Ritualia* (1882) I. p. cxlv., J. Gage (1832) on the *Benedictionale S. Æthelwoldi* in *Archæologia*, vol. XXIV. pp. 2–18, and Rev. F. E. Warren in his admirable *Introduction* (1883) to the *Leofric Missal*, pp. xxxvii., lxiv.

consist for the most part of three sentences (rarely of two only,[1] and occasionally of as many as six or seven), followed by the conclusion:—

"Quod ipse præstare dignetur cujus regnum et imperium sine fine permanet in secula seculorum. Amen.

Benedictio Dei Patris et Filii et Spiritus Sancti, et pax Domini (*al.* ejus) sit semper vobiscum. ['Amen.' Æ. 105.]

Et cum spiritu tuo.

Agnus Dei," &c.

In a few instances, instead of "Quod ipse . . . seculorum. Amen." the following conclusion is substituted:—

"Ille vos benedicat de cælis, qui per crucem [et sanguinem] passionis suæ vos redemit (*al.* vos redimit *vel* nos dignatus est redimere) in terris: Cui est honor et imperium, regnum et potestas in secula seculorum. Amen," followed by "Benedictio Patris," &c., as above.

The following are the cases where "Ille vos" occurs instead of "Quod ipse" in *Egbert's Benedictional*:—

*In die Quadragesimæ ad Vesperas.* Ad custodiendam, &c., p. 62.
*In Pascha ad Vesperum.* Deus qui calcatis . . . revocare, &c., p. 65.
*Alia benedictio in Rogationibus.* Respice Domine, &c., p. 69.
*In die Pentecostes ad Vesperum.* Domine Jesu Christe, &c., p. 70.
*Benedictio cotidiana.* Benedic Domine omnem istam familiam, &c., p. 79.
*Benedictio cotidiana.* Agnoscat Dominus, &c., p. 79.
*Benedictio vespertina de cotidianis diebus.* Ad custodiendum, &c., p. 81.
*In die Natalis Domini ad Vesperum.* Deus qui adventum, &c., p. 83.
*In Natali Machabæorum* (Kal. Aug.). Exaudi preces, &c., p. 87.

It will be observed that several at least of the above are clearly not Blessings at Mass, but at Vespers.

In the larger collection of Æthelwold "Quod ipse" occurs in every case, except once on p. 78—namely, the Easter Benediction "Deus qui calcatis," just noticed among those in Egbert, where there is no regular conclusion; as also there are two similar Benedictions in Egbert, possibly not used at Mass, where neither "Quod ipse" nor "Ille vos" is found; these are:—

[1] Among 173 Forms in Æthelwold's Benedictional, seven have only two sentences, and about thirty have four or more. But some of these are otherwise divided elsewhere.

*In Ordinatione Presbiteri.* Omnipotens sempiterne Deus respicere dignare, &c., p. 94.

*Benedictio Super Synodum, et de potestate prædicandi in populo.* Christus Dei Filius &c., p. 98.

There is a curious variety in the "Quod ipse" itself in a Benediction in the *peregrinorum servitium* in the late 11th century Pontifical MS., Cotton, Vitellius E. xii., quoted in Dr. Henderson's *Manuale*, p. 207*. And appended to the rhyming Benediction in commemoration of S. Raphael at the end of the Pontifical of Lacy (who composed his Office for October the 5th), we find after "Quod ipse" the formula "Et benedictio Dei omnipotentis, Patris, et Filii, et Spiritus Sancti, descendat super vos et maneat semper."

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# V.

# ON THE BENEDICTIONALS OF ÆTHELWOLD AND ROBERT.

THE Benedictional of Æthelwold (in the Cavendish Collection), the first of those noted at the head of our Index, contains nothing beside Benedictions of the kind spoken of in the previous Appendix, with the exception of the *Oratio super Candel. in Purificatione S. Mariæ.* Dne Jesu Christe, creator cæli et terræ. The *benedictiones episcopales* comprised are as follows:— Two Forms for every Sunday with the exception of most of the Sundays from Epiphany to Easter, the Sunday after Ascension, and the 22nd after Trinity, which have only one a-piece. Eight *de Communi Sanctorum* with one for the Dedication of a Church conclude the volume. Twelve Saints' days with one a-piece are placed just before Rogation-tide, and nineteen come between the Sundays after Pentecost and the Common of Saints. Christmas Day with its four Forms *(in gallicantu, primo mane*, and two *in die)* and the three holydays following, stand in their usual position in the *Temporale.* So also do the principal Week-days in Lent, Holy Week, and Rogation-tide. *Sabbato mensis septimi* (an Ember Day) comes between S. Matthew's Day and Michaelmas. S. Peter, S. John Baptist, S. Peter

and S. Paul, S. Michael, All Saints, Martinmas, and S. Andrew (who has a vigil also), have two benedictions each,—other Saints' days have one.

In the BENEDICTIONAL OF ROBERT, which is said to be of the same age as Æthelwold's, we find a somewhat more elaborate work in three parts. The first and second of them together form a Benedictional of the same character as that which has been just described. The third is a collection of *Benedictiones ad diversa* of a totally different character. It is in fact a *Pontifical.* And its Contents may be stated here, after we have said a word about the two parts containing *benedictiones episcopales* which precede it.

Part I. (the *Temporale)* contains one Benediction only for every Sunday from Christmas to Advent, and one each for several principal Ferias. Besides these, there is a *Benedictio Cinerum in capite Jejunii, Ad Ramos Palmarum, and Consecratio Crismatis et Olei in Cena Domini,* with *Benedictio ad Mandatum ipso die.*

Part II. *(de festivitatibus Sanctorum)* contains one each for twenty-six Saints' days (inclusive of those in Christmas-tide). Candlemas, Michaelmas, and All Saints have two. The Nativity of S. John Baptist, S. Peter and S. Paul, and S. Andrew, have a Vigil Benediction beside those for the day, which are among those already counted. There are nine *de Communi* Sanctorum, and upwards of twenty for Ordinations, Week-days, and various occasions.

Part III. which may be called the *Pontifical* proper, appended to Robert's Benedictions contains the following:—

[Sermo ad populum de Dedicatione. *Manu posteriori.*]
Ordo qualiter domus Dei consecranda est.
Missa de Dedicatione cum Benedictione.
Missa pro ædificante Ecclesiam, cum Benedictione.
Consecratio Cœmiterii, cum missa.
Ad Signum benedicendum (h. e. tintinnabulum).
Consecratio Crucis quæ aqua benedicta lavetur.
Consecratio Scrinii vel Archæ.
Dedicatio Fontis in quo baptizandi sunt fideles.
Reconciliatio Sacri loci ubi sanguis fuerit effusus.
Missa et Benedictio in Reconciliatione Ecclesiæ.
Oratio ad Capillaturam.
Ad Clericum faciendum.
Ad Barbam tondendam. Post rasam barbam.
Ordo de Sacris Ordinibus benedicendis.

Ordinatio Hostiarii.
Ordinatio Lectoris.
Ordinatio Exorcistæ.
Ordinatio Acolyti.
Ordinatio Subdiaconi.
Ordinatio Diaconi.
Ordinatio Presbyteri.
Ordinatio Episcopi, *al.* Consecratio super presulem animarum.
Benedictio Abbatis.
Ordinatio Monachorum.
Benedictio vestium Virginis.
Benedictio (*sive* consecratio) vestis viduæ.
Consecratio regis Anglorum vel Saxonum.
Consecratio Reginæ.

In the 11th and 12th centuries the following additions were made to the manuscript, apparently after the volume was carried to Rouen:—

Missa ad Sponsam benedicendam, cum Benedictione infra missarum solemnia et aliis Benedictionibus.
Oratio ad celebrationem concilii, et ad finem, cum Benedictionibus.
Ordo ad concilium celebrandum, cum Professione Fidei (cir. A.D. 1055-1067).
Officium ad Ducem constituendum.
Benedictiones variæ de Tempore.
Alphabetum Græcum.
Ordinatio Episcopi, Suffragensis metropolitanæ Rothomagensis Ecclesiæ.
Oratio ad Inthronizationem Episcopi.

## VI.

## THE BANGOR PONTIFICAL.

HAVING the opportunity of examining the Pontifical of Anianus, [a] Bishop of Bangor, I think it may be worth while to attempt to restore (with amplifications)

[a] We have a somewhat dismal description of the moral and spiritual condition of the Clergy in Wales, in the 13th century, in a Letter addressed *from* Bangor, June 28, 1284, by Archbishop Peckham to one of the namesakes of Anianus, and his contemporary, who held the See of S. Asaph

its fragmentary Table of Contents, by the help of Mr. Maskell's English Notes and the *Rubricellæ* in the MS. itself.

*a.*—Benedictio in festo Corporis Christi.
*b.*—Letania in Ordinacione presbiterorum. [b]

j. De Dedicatione ecclesiarum. [c]

from 1268 to 1293, excepting a period during which King Edward I. had deprived him. The Archbishop had pleaded with the King for his restoration, in Letters which are preserved by Wilkins in the *Concilia*, Vol. II. Peckham could therefore write to Anianus II. of S. Asaph with all the greater authority, pressing him to enforce the Statutes of Otho and Othobon, to see that the Clergy of his Welsh Diocese conformed to those of the rest of the world in dress and manners—not wearing long hair, nor offending by violent and impetuous speech, &c. He directed the Bishop to correct incontinent and irregular Clerks, if the Dean and Archdeacon should neglect to do so. He was to see that the canonical hours were observed, that attention was paid to the reverent reservation of the host (a matter to which Peckham had drawn attention in his Constitutions in 1281), to its being reverently conveyed to the Sick in a cup or decent Pyx, preceded by bell and candle; that non-resident Rectors should not neglect to appoint Vicars. The Primate directed also that residences should be built for the Dean and Canons of the Cathedral; and that the Cope and grey furred Amys should be worn. There are likewise instructions relating to tithes and mortuary fees, Rural Deans, &c., &c. But above all, the Archbishop appears to have been shocked at the illiterate character of the Welsh Clergy at that date.

No special mention of the Episcopal Benedictions, nor or any purely liturgical change, is here made in writing from Bangor to S. Asaph; but, if the *Benedictiones* are rightly described as *edite a venerabili patre, fratre Johanne de Pecham, archiepiscopo, Cantuariensi*, it seems not unreasonable to suppose that the Pontifical which contains such a collection was acquired by Anianus of Bangor at the time of the Archbishop's visit to that city in 1284, or before that date and 1307, when the Bishop of Bangor was succeeded by Griffin ap Yerward.

[b] The Table of Contents and this Litany, which may have been an afterthought, occupy a half sheet of four leaves, the verso of folio 4 being taken up by the full-page illumination of a Bishop dedicating a Church, as described by Mr. Maskell. After this come twenty full quires or gatherings of eight leaves a-piece, signed each at the end with the catchword of the following sheet. The 8th gathering (in the Mass) is incomplete, but perhaps, never had a catchword. The 11th and 12th gatherings are imperfect in the *benedictiones episcopales*.

In the first section of the volume, folios 2, 3, 5, 6, 7 are much mutilated, having only the lower part remaining, but folio 4—which has the Picture—is perfect. There was, perhaps, originally an illumination at *Te igitur*.

The Ordination Litany in the small fragment of fol. 3 contains the names of Laurence, Vincent, Edmund, Alban, Thomas, and Aelphege.

It is remarkable that in the Intercessions, after the usual suffrage for the *dominum apostolicum* there follows one for *archipresulem nostrum et gregem sibi commisum*, and no mention of the Bishop. Can it be that this Pontifical was not written for Bangor originally, after all?

[c] I am inclined to suppose that the first section of the book, before it was torn, commenced with the entrance of the Bishop to consecrate the Altar; and that, after an introductory Rubric, it opened with the Collect, 'Omnipotens sempiterne Deus qui sanctas portas Syon,' &c.; the Anthem,

ij. Ordo quomodo reliquie ponende sunt in altari. [d]
iij. Missa de Consecracione. [e]
iiij. In Dedicacione altaris sine ecclesia. [f]
v. Reliquiarum collocacio. [g] In dedicacione altaris portatilis. [h]
vj. In dedicacione cimiterij. [i]

'Benedictus es in templo sancto gloriæ,' &c. (of which I trace four letters), 'Deus qui loca nomini. Deus sanctificacionum omnipotens dominator,' &c., as on pp. 19, 20 of Lacy's Pontifical. Then follows—in peculiar order—the substance of L. 21, 28, 29, 22, 30. And the section concludes with the Prayer, 'Majestatem tuam omps. Deus humiliter imploramus' (L. 34, 35).

[d] *Cf.* L. 32–34; 35 'Descendat dne qs. Deus noster Spiritus.'

[e] *Cf.* L. 36–38 with the Collect, 'Deus qui invisibiliter omnia contines.'

[f] *Cf.* L. 23–32, with the Collect, 'Majestatem,' as above.

[g] *Cf.* L. 32–35.

[h] *Cf.* L. 39; H. 124. The Bangor Pontifical has, however, merely the following Rubric:—'*In dedicacione altaris portatilis idem facimus officium quod in dedicacione altaris immobilis quando altare sine ecclesia dedicatur. Excepto quod maltam de calce non facimus, sed utimur glutino loco malte. Residuum aque crismate ponimus in sacrario.*—('H.'=the York Pontifical ed. Henderson.)

[i] '*In dedicacione cimiterij procedimus in hunc modum. Primo dicimus istos psalmos Judica me Deus,*' &c. These are the '*psalmi in Dedicatione ecclesiæ*' to which reference is made in the *Bened. Coemiterii* given by Mr. Maskell (*Mon. Rit.* I.), from the Sarum Pontifical at Cambridge' to which this section of the Bangor MS. bears a closer resemblance than it does to Lacy, pp. 42–46. The Bangor *Rubrics* as usual are peculiar, and we find the variant 'Domine *omps* Christe *qui in Chana Galilee uinum ex aqua fecisti* qui es uitis uera,' &c., as in the preceding office. '*Deus* (not *omps. s. d.*) creator et conservator humani generis, dator,' &c. *Item alia oratio.* Domine Deus, rex universarum celestium et terrestrium creaturarum, qui de celo descendisti et per misteriorum tuarum archana.

*Item alia oratio.*

Domine Deus, Rex universarum celestium et terrestrium creaturarum, qui de celo descendisti et per misteriorum tuorum archana ecclesie tue iter ad celos ascendendi prebuisti; quique inter cetera celestium terribilia misteriorum miracula, etiam ex proprio latere undam sanguinis et aque ob animarum nostrarum medelam profluxisse permisisti; concede quesumus, ut hac sacrosancta sanguinis tui mixtura in uino cum unda baptismatis celesti benedictione cimiterium consecretur, et ad nostre operacionis confirmacionem consecratum permaneat, per te Jesu Christe, qui cum Patre et S.

*Postmodum illuminentur xij. cerei in iiij. angulis. Tunc episcopus ter circumeat cimiterium, primo prope ecclesiam, secundo circa medium cimiterij, tertio circa partem extremam cimiterij spargens aquam bendictam, canendo Ant.* Asperges me (&c.). Ps. Miserere mei Deus. *Deinde dicat episcopus ad orientem hanc collectam; Oratio.* Deus qui es tocius orbis.' *Cf.* L., 43–46; De Bernham, pp. 39, 40, in which the Prayers are identical; but the Bangor Pontifical adds at the conclusion:—

*Benedictio poliandri secundum Romam.*

Domine Sancte Pater omnipotens eterne Deus locorum omnium Sanctificator et reformator in melius a quo et per quem omnis benedictio de celis descendit in terras; benedicere dignare locum istum, ut sit poliandorum seu cimiterium .i. dulcis requies et pausacio mortuorum quo anime quarum corpora hic sepulta vel sepelienda sunt iocunditatis tue dulcedine pociantur, sintque insuper in superna Jerusalem gaudentes et letantes, donec in die magni iudicij de sepulchris propria corpora recipiant: et sic venienti Domino ad iudicandum obviam cum fructu bone operacionis occurrant, per eundem.

vij. In reconciliacione altaris vel sacri loci seu cimiterij ubi sanguis fuerit effusus aut homicidium factum, aut aliqua spurcicia publice perpetrata. [j]

viij. Ad clericum faciendum. [k] Collatio prime tonsure.
Ordinacio ostiariorum.
Ordinacio lectorum.
Ordinacio exorcistarum.
Ordinacio acolitorum.
Ordinacio subdiaconorum.
Ordinacio diaconorum.
Ordinacio sacerdotum. Ad missam.

ix. Benedictio candelarum in purificacione S. Marie.

x. Ordo ad dandam penitenciam.

xj. Dominica in palmis. Exorcismus florum et frondium, &c.

xij. Missa de Trinitate. *Benedicta sit.*
Missa de Sancto Spiritu. *Spiritus Domini.*
Missa de Cruce. *Nos autem gloriari.*
Missa de Sancta Maria. *Salve sancta parens.*
Missa de Sancta Maria in Adventu Domini. *Rorate cœli.*
Missa de Sancta Maria in Nativitate Domini. *Vultum tuum deprecabuntur.*
Missa pro Defunctis. *Requiem.* (Pro sacerdote et episcopo; item pro sacerdote; pro patre et matre, &c.)

xiij. Prefacio in die Nat. Domini. In Circumcisione Domini. In Purificacione S. Marie, et in Commem. ejusdem natale.
Prefacio in die Epiphanie.
Prefacio in Capite Jejunii, &c.
De Cena Domini.
Prefacio in Vigilia Pasche, &c.
Prefacio in Ascensione Domini, &c.
Prefacio in Vigilia Pentecostes, &c.
De Commemoracionibus.
Prefacio in die S. Trinitatis.
Prefacio in festis Apostolorum et Evangelistarum.

[j] The Prayers in the Order of Reconciliation (§ vij.) correspond with those in II. 92–100, with the addition of two, 'Deus qui ad salutem humani generis maxima sacramenta.' (*sic*) and 'Deus cujus bonitas,' which are in De Bernham, pp. 9, 47.

[k] '*Ad coronam faciendam*,' L. 10. Lacy's Rubrics here are nearly identical with *Aniani*, which, however, prescribe vesting the Clerks in Surplices before tonsure. The Ordination of Ostiarii, &c., follows immediately. See L. 79–91.

Prefacio in utroque festo S. Crucis et in Commemoracione ejusdem.
Prefacio de beata Maria.

Canon Misse. [l]

xiiij. In consecracione Sancte Crucis. [m]

xv. Ad signum ecclesie benedicendum. [n]

xvj. Benedictiones pontificales per anni circulum. [o]

xvij. Tronizatio archiepiscopi quando ipse archiepiscopus defert pallium a sede romana. [p]

xviij. In consecracione archiepiscopi. [p]

xix. Decretum quod clerus et populus firmare decet pro electo episcopo. *Venerando Sancte Cantuariensis ecclesie metropolitano N., clerus et populus ecclesie N. debitam subiectionem. Vestre paternitati est cognitum*, &c. [q]

Examinacio ordinandi episcopi, &c. [r]

xx. Consecratio uirginum. [s]

xxj. Benedictio Eukaristalis vasculi [t],

Benedictio turibili. [u],

Consecratio thimiamatis vel incensi. [v]

[l] A leaf of the Canon is here missing between the Prefaces and '[Clemen-]tis, Sixti, Cornelii, Cypriani, &c. The Mass is not specially Pontifical, and no notice is taken of Episcopal Benedictions in the Rubrics here.

[m] The Prayers for the Consecration of a Cross agree with De Bernham's, pp. 42–45. The Rubrics also are very similar, the Bangor MS. having them in a slightly shorter form—*e.g.*, '*letanie agantur*' for '*Letaniæ agantur a duobus*.'

[n] A collation of the Blessing of a Bell is given in *Mon. Rit.* I., in the Notes to the *benedictio campanæ*, which is there taken from the Sarum Manual of 1543.

[o] These are the *benedictiones episcopales* which are said (L. 152) to have been 'edite a verabili patre, fratre Johanne de Pecham, archiep. Cantuar.' Anianus was Bishop of Bangor eight or nine years before Peckham was Archbishop.

[p] Sections xvij., xviij. agree almost *verbatim* with the Form given by Dr. Henderson in an Appendix (pp. 232–234) from De Martivall's (Sarum) Pontifical, about half a century later than the Bangor MS ; but Anianus has not the Prior's formula, which is found in H. 233 and also in L. 282.

[q] See *Monumenta Ritualia* II., p. 253.

[r] *ibid.*, p. 257*n*.

[s] The Prayers in the Consecration of Nuns are those in H. 154–156 (*Oratio* Visibilium, as in E. 114), 'Aperi quæsumus Dne oculos,' *cf.* 'Inclina,' 161 (the Preface being given as a long *Oratio)*, 'Deus castorum corporum benignus habitator,' &c., 159, 169; 'Consolare Domine has famulas,' *cf.* E. 114; H. 344; the profession, H. 158; 'Creator et conservator humani generis.' 'Benedic Dne hunc anulum.' 'Accipe virgo anulum.' *Ant.* Annulo suo. *Or.* Continencie iudicium per quod Sps. S. superveniat, &c. '*Puelle relinquentes cereos*,' &c.

[t] L. 222.

[u] L. 223.

[v] L. 223, with an additional Prayer, 'Eternam et justissimam pietatem,' &c.; *De Bernham*, p. 29; *Leofric* = H., 303.

xxij. In cena Domini. [w] Ad oleum infirmorum.
Benedictio olei ad baptizandum.
Crismatis.
Benedictio ignis de silice excussi: feria sexta Parasceves vel Sabbato Sancto. -
[xxiij.] Benedictio foncium. [x] Ordo baptizandi.
xxiiij. Reconciliacio penitencium in Cena Domini. [y]
.xxv. Ad scrinium vel archam vel capsam benedicendam. [z]
xxvj. Ordo ad communicandum infirmum. [a]
Ordo ad unguendum infirmum.
Ordo commendacionis. Letaniæ breves.
xxvij. Ordo ad sepeliendum corpus. [b]
xxviij. In abbatis ordinatione. [c]
Specialis benedictio abbatisse. [d]
Benedictio vestium monachalium. [e]
Benedictio veli virginalis. [f]
[xxix.] Benedictio lapidis pro fundanda ecclesia. [g]
Benedictio lintheaminum. [h]
Item benedictio ad lintheamina et alia que opus fiunt in sacro ministerio.[i]

[w] L. 66–74, with the Form 'Emitte quæsumus,' H. 202. '*Ignis de silice*,' see p. 92.

[x] This has been printed by Dr. Henderson in an Appendix to the *Manual* f pp. 150*, 151*.

[y] Reconciliatio penitentium. The Form 'Adest, o venerabilis pontifex.' 'Venite filii.' and 'Adesto Dne,' as in L. 61–63. The other Prayers are given below—*viz.*, 'Deus humani generis benignissime conditor et misericordissime reformator. Omnipotens sempiterne Deus, confitentibus tibi famulis tuis. Domine S. Pater omps eterne Deus respice propitius super hos famulos tuos, qui ab infesta. Deus misericors, Deus clemens, qui secundum multitudinem miseracionum. Exaudi quæsumus, omps Deus, preces nostras quas in conspectu pietatis tue. Absolutionem et remissionem.

[z] The Prayers here correspond with those in L. 231–233, excepting that there is a verbal difference in the commencement of two of them. 'Domine Jesu Christe, Deus universorum in quo solo celestium machina,' and 'Dominator Domine Deus universarum celestium et terrestrium creaturarum qui supernorum fragrancia.'

[a] This and the following have been printed by Dr. Henderson in an Appendix to the Manual, p. 194*.

[b] *ibid.* p. 199*.

[c] H. 45–50.

[d] H. 147.

[e] 'Dne J. C. qui tegimen.' L. 128.

[f] 'Suppliciter te Domine.' H. 159.

[g] Printed by Dr. Henderson in an Appendix to the Pontifical. H. 295.

[h] 'Domine Deus omps qui (*al.* sicut) ab inicio.' L. 43. *Mon. Rit.* I. p. 234.

[i] 'Exaudi Dne preces nostras et hec lintheamina, aliaque indumenta, necnon et vasa sancti altaris et ecclesie tue, cunctaque sacri ministerij usui preparata benedicere et sanctificare digneris, per.' *Cf. Mon. Rit.* I. p. 174.

Benedictio patene consecrande. [j]
Benedictio calicis consecrandi. [k]
Benedictio corporalium. [l]
Benedictio incensi. [m]
Benedictio planete, dalmatice, stole et aliarum vestium sacerdotalium ac levitarum. [n]
Ordo ad consignandos pueros. [o]
xxx. Benedictio panis in ecclesia populo distribuendi. [p]
Benedictio agni et aliarum carnium. [q]
Benedictio casei lactis et mellis in Pascha. [r]
Benedictio noue domus. [s]
Benedictio cilicij. [t]
Benedictio cineris. [u]
xxxj. Ordo ad facienda sponsalia. [v]
xxxij. Cum portatur corpus ad ecclesiam. [w]
xxxiij. Benedictio super ymaginem vel ymagines. [x]
[xxxiiij.] Missa de Sancto Spiritu. *Or*. Deus cui patet omne cor, &c.
Missa pro semet ipso. *Or*. Omps sempiterne Deus, qui me peccatorem, &c.
Missa pro iter agentibus. *Or*. Adesto Dne supplicacionibus, &c. [y]

[j] 'Consecra ✠ mus et sancti ✠ ficamus hanc patenam ad confringendum.' *Mon. Rit.* I., p. 175*n*. *Cf.* E. 47. 'Omps sempiterne Deus, qui legalium.' *Mon. Rit.* I., p. 145.

[k] 'Oremus dilectissimi.' *Ibid.*

[l] 'Clementissime Dne, cuius inenarrabilis,' E. 43; *cf.* L. 236; M. 101*. 'Omps sempiterne Deus bene ✠ dic lintheamen istud ad tegendum,' &c.

[m] 'Domine Deus omps cui astat.' *Mon. Rit.* I., p. 179.

[n] 'Omp sempiterne Deus qui per Moysen.' 'Deus invicte virtutis.' *Ibid.* I., p. 140.

[o] This Confirmation Service, which is not mentioned by Mr. Endell Tyler or by Mr. Maskell, is almost word for word the same as that in Chichele's Pontifical, as given by Dr Henderson in an Appendix to the Pontifical, H. 291; but nothing is said of first Communion.

[p] 'Domine Jesu Christi, panis angelorum, panis uiuus et eterne uite, benedicere dignare panem istum sicut benedixisti quinque.' *Cf.* E. 116; H. 336.

[q] 'Deus universe carnis qui Noe.' E. 129; *cf.* L. 216, M. 28*.

[r] 'Benedic Dne has creaturas . . . lactis et mellis.' E. 129; *cf.* H. 335.

[s] 'Te Deum Patrem omp. supplicit̲er exoramus et pro hac domo, et pro domus huius habitatoribus, et eam benedicere,' &c.

[t] See below, p. 95.

[u] *ibid.*

[v] This has been printed by Dr. Henderson in an Appendix to the *Manual*, p. 162*.

[w] *ibid.* M. 201.*

[x] 'Deus cuius omnipotencie.' *See below*, p. 95. 'Deus omnis bone accionis inspirator.' L. 229.

[y] *Cf.* L. 244–246.

*Iste liber est pontificalis dni Aniani bangor epi.*

*Iste liber est pontificalis Fratris Ricardi Ednam Bangor Epi quem librum predictus Ricardus eps dedit Ecclesie sue Cathedrali Bangorie: Anno Dni millesimo quadringentesimo Octuagesimo quinto. Et sue consecracionis vicesimo primo.*

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On a fly-leaf at the end are draughts of the following documents:—

(1) Excommunication of Thomas ap Holkett ap Gron., by John, Bishop of Bangor, for contumacy.

(2) Indulgence granted by Anianus (25 April, 1279) to those who should pray for the soul of Richard Cristeshale ad domum de Clare ordinis S. Augustini.

(3) Indulgence, dated at Clare, 24th April, 1279, for persons contributing to the same house, or for pilgrims to it, or for praying for the souls of those resting there, and for Anianus himself.

(4) Title (only) of Constitutions of the prorogued Synod of S. Mary's, Carthbranan, Bangor, held by Anianus, 21st July, 1291.

(5) Oath of W. de Coluaham, deacon, promising not to molest Anianus or his successors. (Date cut off.)

(6) The like of W. Deshertwell, deacon, to the Bishop of Bangor, A.D. 1324.

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I will give in this place, from the Bangor Pontifical, a few Prayers which I have not found elsewhere.

xxij. *Benedictio ignis ex silice excussi in feria sexta parasceues, uel Sabbato Sancto.*

Dominus vobiscum.

Oremus.

Domine sancte Pater omnipotens eterne Deus, bene ✠ dicere et sanctificare digneris ignem istum, quem nos indigni per inuocacionem unigeniti Filij tui Domini nostri Jesu Christi benedicere presumimus. Tu clementissime eum tua benedictione sanctifica ✠ et ad profectum humani generis pervenire concede, per.

*Alia Oratio.*

Deus qui Filium tuum angularem scilicet lapidem caritatis ignem tuis fidelibus contulisti, productum e silice nostris profuturum usibus novum hunc ignem sanctifica: et concede nobis ita per hec festa paschalia celestibus desdierijs inflammari, ut ad perpetua festa purgatis mentibus pertingere valeamus, per eundem Dominum nostrum.

xxiiij. *Reconciliacio penitencium in Cena Domini. Sedente pontifice pro foribus ecclesie penitentibus uero in atrio emi[nus . . . ] archidiacono iussum illius prestolantibus, antequam eos offerat, postulet archidiaconus hiis uerbis:*

Adest o venerabilis pontifex tempus acceptum, &c. (*Cf.* L. 61, 62.)

*Tunc dicat pontifex.*

Venite, venite, venite filij, audite me, timorem Domini docebo vos.

*Et diaconus ex parte penitencium dicat,*

Flectamus genua.

*Et flectent genua penitentes. Quo facto, dicat diaconus ex parte episcopi* Levate. *Similiter secundo repetente episcopo* Uenite venite, *et subsequente diacono* Flectamus genua, *ut antea.*

*Quum autem tercio amnunciaverit* Uenite uenite, *prosequitur diaconus dicens* Flectamus genua.

*Et mox cum diacono corruant penitentes ad pedes pontificis, sicque prostrati iaceant usque dum episcopus innuat alteri diacono* Levate, *prosequente clero antiphonam* Venite uenite uenite filij audite me timorem Domini docebo uos. *Ps.* Benedicam.

*Quam diu uero psalmus canitur a clero cum Ant.* Venite *semper manuatim penitentes a plebeianis presbiteris archidiacono, et ab archidiacono redduntur episcopo, ut ab episcopo restituantur ecclesie gremio.*

*Deinde sequitur episcopus, et canantur septem psalmi penitenciales, prostratis in oratorio penitentibus.*

*Quibus expletis dicatur.* Kyrieleyson. Paternoster. Et ne nos.

*Versiculi.* Exaudi me Domine quoniam benigna est misericordia tua, secundum. Ne memineris iniquitatum nostrarum antiquarum. Cito.

Salvos fac seruos tuos,
Convertere Domine usquequo.
Mitte eis Domine
Auxilium de sancto.

Dominus vobiscum.

*Oratio.* Adesto Domine supplicacionibus (L. 62, 63).

*Alia Oratio.*

Deus humani generis benignissime conditor et misericordissime reformator, qui in reconciliacione lapsorum etiam me qui misericordia tua primus indigeo, seruire effectibus gracie tue per sacerdotale ministerium voluisti, ut cessante merito supplicis mirabilior fieret indulgencia remittentis. Deus qui iusticiam legis misericordie semper multiplicacia moderaris, dum delinquentibus penitenciam adhibes, dum et malis providencie tue dona non subtrahis et vindictam miserando suspendis. Deus qui hominem invidia diaboli ab eternitate deiectum unici Filij tui sanguine redemisti, vivifica hos famulos tuos quos mori non uis, et quos non

deliquisti deuios, assume correctos. Moueat pietatem tuam fletus famulorum tuorum; medere uulneribus; benignam iacentibus manum porrige, ne ecclesia tua aliqua sui corporis porcione privata temeretur; ne grex tuus detrimentum sustineat; ne de familie tue dampno inimicus exultet; ne renatas lauachris salutaribus animas mors secunda possideat. Tibi ergo humiliamur omnes: tibi supplices fundimus preces; tibi affectum nostri cordis offerimus. Tu parce confitentibus, ut imminentes penas futurique iudicij sentenciam te miserante non incidant, nesciant quod terret in tenebris, quod stridet in flammis, et ab erroris uia ad iter iusticie iam reversi nequaquam ultra novis vulneribus saucientur. Propicia Domine trementibus atque supplicibus sub sentencie tue expectatione et ad humilitatem iacencium subleuandam dexteram salutis extende. Nobis seruis tuis quos apostolice potestatis claves sacerdotalis officij ministros, non electione meriti sed dono gracie tue constituisti; da fiduciam tanti muneris exequendi et ipse in nostro ministerio quod tue potestatis est operare. Agnosce, piisime pastor, oues tue redemptionis, et constrictos vinclis peccatorum, ecclesie tue precibus exoratus absolue. Redeant ad unitatem ecclesie tue et post illam diram inopis exilij famem redeuntes, ueste splendida ornati, paterno gaudeant se recepturos esse conuiuio. Nichil de honore adoptacionis, nichil de heriditatis sorte perdiderint: sed integrum sit atque perpetuum et quod gracia tua contulit, et quod misericordia reformavit, per Christum.

*Alia Oratio.*

Omnipotens sempitene Deus, confitentibus tibi famulis tuis pro tua pietate peccata relaxa; ut non plus eis noceat consciencie reatus ad penam, quam indulgencia tue pietatis ad ueniam. Per Christum.

*Alia Oratio.*

Domine Sancte Pater omps eterne Deus respice propicius super hos famulos tuos qui ab infesta huius seculi tempestate dimersi, flebili lamentacione suos accusant excessus; ut fletus ac gemitus eorum pie suscipias, eosque de tenebris ad lumen revoces et medelam confitentibus, salutem penitentibus, uulneratis auxilium sanitatis indulgeas: ne ultra inimicus in eorum habeat animabus potestatem, eorumque confessionem libenter admittens, ecclesie tue purificator restitue, ac tuo altari representa, ut ad sacramentum reconciliacionis admissi una nobiscum nomini sancto tuo graciam agere mereantur, per Christum.

*Alia Oratio.*

Deus misericors, Deus clemens, qui secundum multitudinem, &c. (L. 63.)

*Alia Oratio.*

Exaudi quesumus omps Deus preces nostras, quas in conspectu, &c. (L. 63.)

*Absolucio.*

Absolucionem et remissionem omnium peccatorum vestrorum tribuat uobis omps et misericors Dominus. Amen.

*Post hoc surgant penitentes, et moneantur ab episcopo ut, quod penitendo diluerint, iterando non revocent.*

xxx. *Benedictio cilicij.*

*Oratio.* Omnipotens et misericors Deus qui peccatoribus et pietatis tue misericordiam querentibus hoc indumento uestitis misericordiam et ueniam tribuisti; oramus clemenciam tuam ut hoc indumentum, quod vocatur cilicium benedicere et sancti ✠ ficare digneris; ut quicumque eo pro peccatis suis indutus fuerit et misericordiam implorauerit, ueniam et indulgenciam tue misericordie consequatur. Per.

*Benedictio cineris.*

*Oratio*, Deus indulgencie, Deus pietatis et misericordie, qui Niniuitis cinere et cilicio indutis et misericordiam tuam clamantibus subvenisti, exaudi nos propicius, ut hanc creaturam cineris quo peccatores indulgenciam tue misericordie implorantes utuntur, benedicere; et sanctificationis tue graciam super eum infundere digneris, ut, quisquis illius puluere aspersus fuerit, indulgenciam et remissionem cunctorum a te pio Domino percipere mereatur delictorum. Per.

xxxiij. *Benedictio super ymaginem vel ymagines.*

Dominus vobiscum.

Deus cuius omnipotencie placere speramus, cui multiformiter sanctisque tuis tuorum devocio famulorum attribuit honorem, te supplices petimus ut super hanc semper virginis Marie ymaginem formam salutaris tui Domini nostri Jesu Christi gestantis tuam benedictionem infundas; et presta ut quocumque locorum fuerit presentata omnis uirtus diabolica, omnisque machinacio maligna procul sit absentata, fideliumque uota sint exaudita, et pro quacunque tribulacione rogatus fueris, eius intercessione pius auditor occurre. Experiatur inibi armipotens angelorum tuorum tucio, et intemerate virginis Marie clementissima supplicacio: sancte quoque virtutis tue benedictio que venerando signamine suo mala omnifaria eliminet et prospera universa subintroducat, per eundem.

Deus omnis bone actionis, &c. (L. 229.)

# VII.

# CERTAIN PRAYERS AT THE DEDICATION OF A CHURCH.

## FROM THE "PONTIFICALE GEMMETICENSE."

THE following Prayers are found in the *Ordo qualiter Domus Dei consecranda est* in the *Pontificale Gemmeticense,* but not (so far as I have observed) in other English Service-Books:—

*Ad patenam consecrandam.*

Deus qui post tipicum pascha et esis agni carnibus panem ex catino sumere in proprii comparatione corporis, et discipulis distribuere dignatus es, te supplici devotione deposcimus, ut quicunque ex hac patena ore panem sacratum perceperint, Te vivum et verum panem corde concupiscant et capiant et benedictionem mereantur percipere sempiternem. Per. [a]

*Ad calicem.*

Oramus te Domine Deus noster, ut calicem istum in usum ministerii tui consecrandum cælestis gratiæ inspiratione sanctifices, et ad humanam benedictionem plenitudinem divini favoris accommodes, Per Dominum nostrum. [b]

*In Consecratione Crucis.*

*Hic lavas illam Crucem cum aqua benedicta et dic Orationem.*

Omnipotens Æterne Deus, Pater Domini nostri Jesu Christi, tu conditor cæli, conditor animarum ['*vel* angelorum' *manu posteriori*] et siderum, tu fundasti terram super stabilitatem suam, tu creasti mare, tu solus Omnipotens Deus sine principio et sine fine; benedic hanc crucem fabricatam ad instar et ad imaginem crucis in qua passus est Filius tuus unigenitus Jesus Christus pro salute mundi, quæ erat diffusa rore proprio decorati sanguinis Jesu Christi Filii tui; benedicimus et consecramus istam crucem in honorem et memoriam nominis tui, ut sit benedicta et consecrata hæc crux inter mysteria ecclesiastica in honore Trinitatis, Patris et Filii et Spiritus Sancti, qui tecum vivit. [c]

The two next are found with rather considerable variations in another form:—

[a] *Archæologia* xxv., p. 264.
[b] *Archæologia* xxv., p. 264.
[c] *Ibid.* p. 266.

In Consecratione Crucis.

*Hæc dicantur si crux adornetur, alioquin prætermittantur.*

Radiet hic unigeniti Filii tui splendor divinitatis in auro, emicet gloria passionis ejus in ligno, in cruore rutilet nostræ mortis redemptio, in splendore christalli nostræ vitæ purificatio, sit tuorum protectio spe certa fidutia, nos simul cum gente et plebe fide confirmet, spe solidet, pace consociet, augeat triumphos. Amplificet secula, proficiat nobis ad perpetuitatem temporis, et ad vitam æternitatis ut nos et temporali florentes gloria muniat, et perpetua redimitos corona ad regna cælestia virtutum perducat.

Præsta hujus crucis benedictionem per propiciationem sanguinis tui quo effuso mundi deluisti crimina, qui exaltatus in ligno crucis tuæ principatus et potestates humiliasti, qui tecum sidereo considet in throno indidsolubili conexione Spiritus Sancti per infinita secula seculorum. Amen. [d]

*Oratio post velatum altare.*

Descendat quæsumus Domine Deus noster Spiritus Sanctus tuus super hæc altaria qui et populi tui dona sanctificet et sumentium corda dignanter emundet, Per. [e]

Via Sanctorum omnium Jesu Christe qui ad te venientibus claritatis gaudium contulisti, introitum templi istius Spiritus Sancti luce perfunde, qui locum istum sanctorum tuorum *ill* merito *vel* nomine consecrasti; præsta quæsumus omnipotens Deus ut omnes isti intercedentes obtineant veniam pro delictis, ab omnibus liberentur angustiis, inpetrent quicquid petierint pro necessitatibus suis, placere semper valeant coram oculis tuis, quatinus per te et per Sanctum Petrum militem tuum muniti mereamur aulam Paradisi introire, Per.

Confirma hoc Deus quod operatus es in nobis a templo sancto tuo quod est in Hierusalem. [f]

Exurgat Deus. [f]

Omnipotens et misericors Deus qui sacerdotali ministerio tibi adserviendum et supplicandum uti digneris quæsumus inmensam clementiam tuam ut quicquid visitamus visites, quicquid benedicimus benedicas, sitque ad nostræ humilitatis introitum, sanctorum tuorum meritis, fuga dæmonum, angeli pacis ingressus, Per. [g]

Tibi Sancta Dei genetrix virgo Maria, *vel* tibi Sancte Johannes Baptista Domini, *vel* apostoli Domini, *vel* martyres Christi, *vel* confessores, *vel* virgines Domini, commendamus hanc curam templi hujus quod consecravimus [*et cetera, fere sicut in* Pontif. Eccl. S. Andreæ, p. 22].

[d] *Ibid* p. 267. *Cf.* Lacy's Pontifical (ed. Barnes) p. 225.

[e] *Pontif. Eccl. S. Andreæ*, p. 22.

[f] *Pontif. Eccl. S. Andreæ*, p. 22.

[g] *Archæologia* xxv., pp. 272, 273. *Cf.* De Bernham's Pontifical, pp. 2, 46.

# INDICES.

I.

# INDEX BENEDICTIONUM EPISCOPALIUM

## INFRA CANONEM MISSÆ.

### BENEDICTIONES EPISCOPALES ANTIQUÆ.

Æ.= Benedictionale Æthelwoldi Winton episcopi, cir. A.D. 965. Edited (1832) by Mr. John Gage, in *Archæologia*, XXIV., pp. 47–117.

B.= Pontificale Davidis de Bernham S. Andreæ episcopi. MS., cir. 1240. In the present volume.

C.= Liber Sancti Cuthberti. MS., cir. 1090–1110. Collated in this volume.

E.= Pontificale Ecgberhti Ebor. Archiep.[a] (MS., secl. x., ineuntis.) Edited (1853) by Rev. W. Greenwell, in the Surtees Society's Vol. XXVII.

F.= Missale Leofrici Exon. episcopi. (MS., secl. x., ineuntis et partim xi.). Edited (1883) by Rev. F. E. Warren. (A few of these are given also in H., pp. 349–357.)

H.= Pontificale secl. xiii. Edited (1873–75) by Rev. W. G. Henderson,[b] in the Surtees Society's Vol. LXI. (A few, between pp. 200–234, came from De Martivall's Pontifical, secl. xiv.).[c]

L.= Pontificale Edmundi Lacy Exon. episcopi, cir. 1421. Edited (1847) by Mr. Ralph Barnes. The benedictions issued by authority of Archbishop Peckham (A.D. 1278–1294) are contained in pp. 152–205.

M.= Manuale cum appendicibus. Edited (1875) by Rev. W. G. Henderson as the Surtees Society's Vol. LXIII.

[a] Egbert was Archbishop of York A.D. 732–766, but this copy was not made till the 10th century.

[b] The pontifical which forms the main part of Dr. Henderson's volume is sometimes called by the name of Christopher Bainbridge, who was translated from Durham to the archbishopric of York in 1508, and in 1514 succeeded by Wolsey. Of course the MS. was an old book in his lifetime. It contains forty-nine benedictions (pp. 176–193), viz.:—Twelve *de communi Sanctorum*, eight *pro diversis*, twelve *de Tempore*, seventeen *de Sanctorali*. Besides these there are five others in pontifical offices in the earlier part of the volume.

[c] Roger de Mortivallis was Bishop of Salisbury from 1315 to 1330.

R.= Benedictionale Roberti Gemeticensis archiepiscopi (Cantuar.),[d] MS., cir. A.D. 970. This was described and collated by Mr. Gage (in 1832) in the notes to Æ., and in a supplementary paper in *Archæologia*, XXIV., pp. 118–136. (R 1=the *Temporale*, &c.; R 2=the *Sanctorale;* R 3=the Pontifical Offices. See p. 84 above.)

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[d] Robert of Jumièges, *alias* 'the Norman,' who was made Bishop of London in 1044, translated to Canterbury in 1050, and constrained to return to the abbey of Jumièges in 1052, whence Edward the Confessor had brought him. Mr. Gage states his opinion (p. 134) that the Benedictional was written for Æthelgar, Abbot of New Minster (Winton) in 965, Bishop of Selsey 977, Archbishop of Canterbury 988 or 989, as Dunstan's successor for a brief period.

Mr. Gage has not told us what are the forms in the Benedictional of Robert in the following instances: Part I., §§ xxvi., xxvii., lii., lv.; Part II., §§ xxv., xxxv., xxxvii., xliii., xliv.

II.

# INDEX BENEDICTIONUM

per anni circulum editarum a venerabili patre, fratre JOHANNE DE PECCHAM, archiep. Cantuar. (A.D. 1278-94). Ex Pontificalibus Aniani, Bangor., et Edmundi Lacy, Exon.

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III.

# INDEX GENERALIS.

A COMPARATIVE TABLE of the chief portions contained in several Pontificals, together with special Benedictions from the Sarum and York Manuals, and the Durham MS. Ritual.

Words introduced into this list *in italic type* refer, not to actual sections of any Pontifical, but merely to the *rubrics in this volume.*

A.—Pontifical of Anianus of Bangor; cir. A.D. 1270.
B.—Pontifical of David de Bernham; cir. A.D. 1240.
C.—Liber S. Cuthberti; cir. A.D. 1090.
D.—Certain portions of the *Rituale ecclesiæ Dunelm*, viz.:—
    D.—93-111, 113-125; cir. A.D. 960.
    D.—125; a different xth century hand.
    D.—125-129; another xth century hand.
    D.—129, 130; 4th hand, xth century.
    D.—130, 131; 5th hand, xth century.
    D.—145-147; cir. A.D. 860.
    D.—157-149; ixth or xth century.
E.—Pontifical of Egbert; cir. A.D. 750-920.
F.—Certain portions of A. and C. of Leofric's Missal (edited by F. E. Warren); cir. A.D. 920-1070.
H.—1-199. The York Pontifical (edited by Dr. Henderson); cir. A.D. 1250.
H.—200-234. Extracts from Roger de Martival's (Sarum) Pontifical; cir. A.D. 1320.
(H.—303-357=part of F.)
L.—Pontifical of Edmund Lacy; cir. A.D. 1430.
M.—The York Manual (edited by Dr. Henderson); A.D. 1509.
M*.—The Sarum Manual ,, A.D. 1506.

In this index we adhere generally to the order of date; as, E, D, F=H 303, C, B, H, A, H 200, L, M*, M.

In the case of A *(Aniani Benchor. ep.)* the numerals refer to the *sections* of the MS. as described by Mr. Maskell (Mon. Rit., ed. 1882; I., pp. cxxxiv., cxxxv.). In the other cases reference is made to the pages of printed editions (see above, p. i. of the Index).

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# ADDENDA.

[Some time having elapsed between the making and the printing of the *Index Generalis*, I had forgotten (until almost too late) that I had composed it rather hastily, so far as as concerned the contents of "A.," the MS. Pontifical at Bangor.

I have discovered this in time to make the necessary insertions in this last sheet; but, for the earlier portions of the alphabet, I must ask the Reader kindly to make the following insertions in their proper places in Index III. (pp. xvii.-xx.) if he cares for a more accurate index.]

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